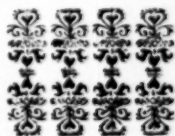


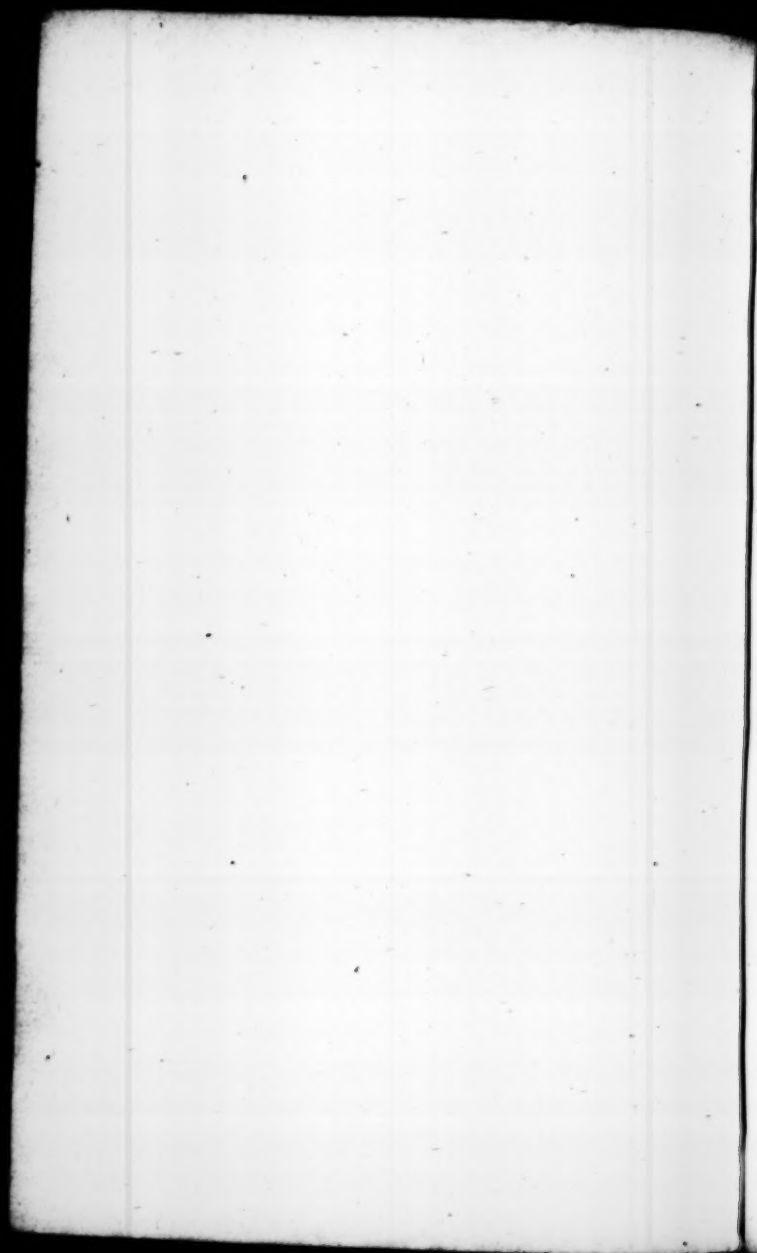
THE
Gentleman's
Calling.

Ἐκαστὸν ἐν τῷ ἐκλήσει, ἀδελφοί, ἐν
τάτῳ ὡς ἔστι παρὰ τῷ Θεῷ.
I Cor. vii. xxiv.



L O N D O N,

Printed by R. Norton, for T. Garthwait
in S. Bartholomews Hospital, near
Smithfield, 1667.





Mr. Garthwait,

I NEED not tell you with what success you published the Excellent Treatise, *THE WHOLE DUTY OF MAN*: It is your Felicity to be again instrumental to the profit of this Church and Nation, by your Edition of these Religious and Prudent Instructions. And although the Address be not so Universal in this, as in the former; yet *this* will have a large influence upon other Conditions besides *Gentlemen*: Their *Converse*, if reformed, will be exemplary, and operative upon others. A *Gentry* that would afford an obedient Ear to these Admonitions, and a *Clergy* that would to *Piety* and *Learning*, joyn *Humility*, *Modesty* and *Sobriety*, will be the best Humane means to recover this sinful *Nation*, and oppressed *Church*, from the Miseries, Spiritual and Civil, under which we now groan. So that the *Argument* is well chosen, and it is so managed, that I know not what a *Reader* that is somewhat morose can desire, which is not here. The *Author* keeps close to his intended *Province* and Design, his *Reasons* are sinewy and convincing, his *Reproofs* are severe and grave, yet pleasing; and they
A 3 whom

whom he chides, must needs love him. There is nothing in his *Periods* redundant or defective; he hath a *Native Elegancy* that invites his *Reader*; *Variety* of Learning couched, not vaunted; and a *Perspicuity* such, as will make his Reasonings appear to a weak Eye: A *Manual* which is enriched with all these Graces, shall (I trust) not only be frequently and attentively perused, but that it will lively affect, and sit close to the Reins, and penetrate the Heart of the *Reader*, especially that *Reader* for whom it is designed; and for this Blessing on the *Gentry*, it is our Duty to solícite the *Divine Goodness*.

SARUM,
27. Octob. 1659.

Your assured Friend,
Hum. H.

THE



T H E
P R E F A C E.

1. **T**HE Authority of Custom hath so much a more general prevalency than that of Truth; that he that shall adventure to assault that with this, may be thought not to have well digested the prudent Caution of our Saviour, Luke 14. 31. To sit down and consider whether he be able with ten thousand to meet him that cometh against him with twenty thousand; for doubtless such, and much greater is the odds between these two Litigants. And to the imputation of this unwariness I cannot but foresee the present Design very liable.

2. GENTILITY has long since confuted Job's Aphorism, Man is born to labour, and instead thereof, has pronounced to its Clients the Rich man's Requiem, Soul take thine ease, eat, drink and be merry. A Gentleman is now supposed to be only a thing of pleasure, a Creature sent into the
A 4 World,

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World, as the Leviathan into the deep, to take his pastime therein, (and the better to compleat the Parallel, to devour his underlings too) and then 'twill be no wonder if it be adjudged a ridiculous Solacism to attempt to define his Calling, whose very Essence is thought to consist in having none. Nay, perhaps it will be deemed not only absurd but malicious, a Levelling project, of robbing him of his Birth-right, of degrading him from those priviledges, which belong to his quality, and of moulding him again into that vulgar Mass, from which divine Providence and humane Laws have distinguished him. But from this jealousy I dare trust the ensuing Leaves to be their own Vindictours.

3. I HAVE been no unconcerned (much less insulting) Spectator of the Depressions the Gentry have fallen under in these latter years, but have pay'd them my just tribute of compassion: yet I confess, I think those scarce worthy a regret, in comparison with those voluntary descents, too many of them have made from true worth and virtue. 'Tis sure a far less deplorable spectacle to see a Gentleman spoiled of his Fortune by his Conscience, than his Luxury, and to behold him under the stroke of the Headsman, than under those more infamous Executioners, his Lust, or Intemperance. Yet I fear if the Martyrology even of these suffering Times were scanned, Venus and Bacchus would be found

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to have had many more Martyrs, than God and Loyalty.

4. *BUT* I confess it an impertinence thus to balance the two mischiefs of doing and suffering ill, since 'tis certain the latter is to be resolved into the former, and has no existence of it self, but what it derives from that. Punishments are but the results of sins: and therefore whatever Malignity is in the Effect, becomes intirely chargeable upon the Cause, and we are to look upon our Vice not only as our greatest, but our only unhappiness. This Consideration shews us the source of all our Sufferings, and is it self no less obvious, than those; though one would think it as concealed as the head of Nilus, that should only observe how many other Originals of our Calamities are assigned, whilest this is scarce dreamt of. This Jonah is suffered to sleep securely in the Ship, while her more innocent Fraught is cast over-board, *Jonah* 1. 5. Every the least sparkle from without is charged as an Incendiary, when alas, like *Ætna*, our own bowels send out that fire, which has so near reduced us to ashes. But as in Diseases we account the Discovery of the Cause the first and most necessary step to the Cure; so certainly is it here, the conviction of our guilt is a most indispensable Preparative towards the ease of our Pressures, and we must be heavy laden in the Christian sense, *Matth.* 11. 28. before we shall cease to be so in the Civil.

5. *BUT*

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5. *BUT* I fear men proceed in this affair rather like Mountebanks than good Physicians, use some palliating Medicines to allay the Effects, or perhaps Anodynes to stupifie the Patient, and wholly neglect the Root of the Malady. Nor do I appropriate this Errour to the Gentry, 'tis too visible that all sorts and qualities have too just a claim to it, to let any one go away with the Inclosure. But because the present Design makes them my peculiar Province, I shall, waving all others, address my self at this time to them only, with this most passionate Request, that they would not use that cruelty to themselves, for which Amalek stands branded towards Israel, Deut. 25. 18. By their persevering Impieties smite and destroy those feeble and faint Remains of their former Felicities, but that they would now at last seriously advert to this their so great and important concernment, and pitch upon the true Achan, that has thus long troubled their Israel. And that being done, that story directs the next step of the Process, even the bringing him to execution, cutting that off, which will else infallibly bring down a Fatal Excision upon themselves. Nor is this to be deferred, for alas the Disease is come to too great a height, too dangerous a Crisis, to admit any delay of the Remedy.

6. *WHEN* Egypt had smarted under a succession

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cession of miraculous Plagues for detaining the Israelites, the Servants of Pharaoh importune him to release them, and conclude their advice with this Pathetique enforcement, Knowest thou not yet that Egypt is destroyed? And God knows I may but too properly give the same edge to mine; For alas, Gentlemen, are not your Estates wasted, your Priviledges violated, your Splendours eclipsed, your Persons restrained; your Families broken and shattered, your Dignities trampled upon by the meanest of the Vulgar, and finally your selves quite transposed in your station, now made the Tail who were once the Head, Deut. 28. 44. And is it not yet time to dismiss those Sins which are the Authors of all this? If you are still of Pharaoh's mind, and resolve to retain them, you are certainly no less obstinate than he, but much more irrational. He had somewhat of visible advantage to tempt him to detain the Israelites, they were his Slaves, wrought hard at his work, built him Cities. But how far is that from the Case here! They are not your Slaves, but your Task-masters, which you are so unwilling to part with, those that set you to the vilest and most servile Drudgeries, and are so far from bringing you in profit, that I may boldly make the Apostles challenge, Rom. 6. 21. What fruit have you had of those things? And doubt not the only account you can bring in of your Harrest, must be the Inventory of your Miseries. We are witnesses of many Houses, many Cities they have

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have demolish'd and laid waste, but we have no structure of theirs to shew, but a Babel of Confusion.

7. BUT alas, these your secular Ruines are but their modest and petty out-rages. Take another view of them, and it will like Ezekiel's Vision, Ezek. 6. 8. present you with more and greater abominations than these, even the abomination of desolation in the holy place. Your sins have not only desolated your own houses, but Gods. That Beauty of his Ornament which he set in Majesty, Ezek. 7. 20. hath by these your detestable things been exposed to spoil and pollution. We are not yet grown so old in our miseries as to have out-worn the aggravation of remembring our happier estate. And how sad, how wounding a contemplation is it to compare the past and present condition of This Church? When the Temple was rebuilding, the joy of that restauration could not suppress the grief of those who remembred the so much more Glorious Fabrick of the first, but they laid the foundation in their tears, the text says, They wept with a loud voice, Neh. 3. 12. But what tears, what ejulations can be bitter or loud enough for us, who are to lament not partial and imperfect repairs, but total ruines and vastations, that see the materials of our Sion now reduced to dust and rubbish, who once saw them happily compacted, built together as a City at unity in it self!

8. AND

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8. *AND* while we thus remember Sion, and are our selves by the waters of Babylon, 'tis sure but proper we sit down and weep, bid, as those Captives, Psal. 137. a solemn Adieu to all entertainments of joy and pleasure. And would God we all, particularly you to whom I now speak, did as exactly parallel them in this sad and pious resentment, as we do in the motives of it, that so your quarrel to sin might be accended to its full height, as that which robs you not only of your spiritual, but (that which many of you have more gust of) your carnal joys also. 'Tis your sins, I would I could say yours alone, which have been the persecuting Sauls, that have thus made havock of the Church. The Securities, Profaneness, and Licenciousness of your prosperous days made the first breaches in her walls: and now the Impenitence and incorrigibleness of your calamitous, like the Edomites, cry down with her, down with her even to the ground. 'Twas amongst the Jews a Capital Guilt to curse a Parent, and shall it now pass for an easie, or no crime, not only to curse, but destroy our common Mother, to abet and maintain those Troops which thus desie, yea invade her? O why should you not at last recal your exiled Piety, and assume a holy and becoming indignation against these her cruel, her implacable Enemies?

9. *BUT* this you cannot be supposed to do, whilest
You

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You arraign only other mens sins, and leave your own out of the Indictment. I doubt not many of you do with displeasure, perhaps more than enough, charge her ruine upon the immediate Instruments, accuse the bold Intrusion of ignorant Teachers, of having depraved her Doctrine; Ambition and Envy of impatient Inferiours, of subverting her Discipline; the Pride and Faction of busie Spirits, of disturbing her Peace; the greedy Avarice of Sacrilegious persons, of devouring her Patrimony. And these I shall not deny to have been the Weapons that thus have mortally wounded her. But let it be remembered, that these were wielded and whetted by the more general impieties, from whence they borrowed their destructive power. And therefore to transfer the guilt here, is but the artifice of slaying Uriah with the Sword of the Children of Ammon, which you know acquitted not David from being a Murderer. No, God knows, here lies a Carcass of a poor bleeding Church, but which of you our Elders are qualified for the purgation the Law assigns in that case, Deut. 21. 8. which of you can say, our hands have not shed this blood, neither have our eyes seen it?

IO. *Y E T the less capable you are of thus washing your hands in innocence, the greater need you have to wash them in Penitence, and therefore since as you are Sons to this Mother, the Office of Avenger of blood devolves on you; O bring forth fruits*

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fruits of Repentance, by discharging that part faithfully; drag out these Criminals which have taken Sanctuary in your breasts, and there dwell securely, as in a City of Refuge, and hew them in pieces, as Samuel did Agag before the Lord. And as your incentives to this are infinitely greater and more pressing, than in other murders, so will the effects also vastly transcend those of common Justice. That only revenges; but this may repair the mischief, recal the vital spirits, and reunite the scattered limbs of this mangled body. Such an Omnipotency is there in sincere Repentance, that it is able even to effect a Resurrection. O that you would be ambitious of working this Miracle, and by this pious Prodigy beget your Mother, that you would weep so long over her ashes, till that moisture had rendred them prolific, and you see her spring out of her Urn.

II. *THIS*, this is your only way of reversing that extirpating Decree, which these Hamans (your sins) have procured. And if you neglect this, Mordecai's menace to Hester will be too applicable to you: if God in his unfathomable mercy should cause deliverance and enlargement to arise from some other place to this poor desolate Church, yet your selves can expect nothing but Destruction. If you have no sense of the desolations of Sion, no pity to see her in the Dust, but still chuse to cherish those impieties which have brought her thither;

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thither; yet even they will, at the last, avenge her quarrel, bring You those miseries, the sense whereof it will be impossible for you to avoid, or extinguish.

12. **FOR** alas, to represent your sins to you as the Originals meerly of Temporal, whether Private or Publick Ruines, is to give you too fair and flattering a portraiture of them: these are but the light prelufory skirmishes to a more dismal slaughter, the Prologue to the Fatal Tragedy. Take their full character from the Apostle, Rom. 6. 21. The end of those things is death, even death eternal. It is our usual comfort against the persecutions of men, that they can pursue us no farther than to the grave: there, as Job speaks, the weary be at rest. But this Tyrant in our own breasts has no such limits to its malice, but then especially begins, when all other cruelties cease, tortures infinitely by the gnawings of that worm which never dies, and the scorplings of that fire which never shall be quenched.

13. **AND** now who can sufficiently wonder at the infatuation, that You should demurre upon the dismissing of so treacherous a Guest, that You should cherish this Viper in your bosoms, which You already feel eating your Bowels, devouring all your temporal felicities, and yet takes those but in the way to your Heart, your more precious and eternal part?

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part? 'Tis the common Maxime even of those that receive advantage by the perfidiousness of others, to love the Treason, but hate the Traitour: but here is that Rule quite inverted; You hate the Treason, are impatient of the afflicting consequences of your sin, yet love the Traitour, hugge that in your closest Embraces. The Apostle indeed forewarns us of the Deceitfulness of sin, Hebr. 3. 13. but sure this is a pitch beyond that; this is not deceit, but enchantment, some powerful Philtrum it must needs be, that can thus make men in love not only with deformity, but disease.

14. **BUT** all the Magicians of Egypt are not able to stand before Moses, this Magick is not so irresistible, but that Reason and Religion will yield You countercharms, able to dis-inchant You, if You will but suffer them to come in to your aid. Do but once step out of the Devils Circle, the actual vertiginous pursuit of your sinful appetites, and give your Faculties some intermission, so much breath from that hot chase as may qualify them for a calm considerate view of other things, and then 'tis certain you will discern, that Vertue has a much more ravishing appearance, infinitely more delectable and enamouring, than all the Devils Opticks could put upon your highest and most gustful sensualities. Do you only bestow some attentive looks upon her; let her once

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*in at your eyes, and then leave her to make her own way to your heart. And this is sure a very moderate request, that You will but vouchsafe to look upon what is thus amiable. And with what pretence can you deny it? You who, to gaze on those transitory Beauties which are only your snares, stick at no difficulty, will be content to come (those of You that have no other motives) even to Church upon that errand: O do not here put off your curiosity, where alone it may avail you, but rather take this opportunity of hal-
lowing that (hitherto prophane) part of your temper.*

*15. IT has been none of the Devils meanest or unluckiest Arts to infuse prejudices into mens minds against Christian Practice, by representing it in the most averting forms. He changes shapes with it, and as he transforms himself into an Angel of light, so he does this into one of Darkness, makes it appear a State of the most dismal sadness and horror, a region of Antipodes to all Joy and cheerfulness. And how much more ready men are to take the Devil at his word than Christ at his, who professes his Yoke easie and his Burthen light, appears too visible in the general averseness those have to Piety, who never so much as tried it, but take up implicate confused prejudices against it, and retain those as fast, as if they were the products of many years costly experiences. And 'tis to be
feared,*

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feared, these have taken the deepest root in the richest Soil, they seeming no where more to flourish, than among You of the highest Quality. Yet sure, of all others, You are most obliged to eradicate them, they implying such a gross injustice, as any ingenuous mind must be ashamed of.

16. YOU will your selves readily pronounce that Judge not only corrupt, but impudent, that condemns a person whose cause he never heard: yet if You will but reflect, you will find your own verdict rebound upon your selves, with a *Tu es homo*; for 'tis evidently your case here. It is time for you therefore to be so just, if not to Vertue, yet to your own Reputations, as to retract that condemnatory sentence, you have past upon her, and put on so much at least of the form of Justice, as to give her a fair Trial. But this you cannot do by hearing the tongues of men and Angels plead for her, none but her self can manage her cause, you must admit her into your society and converse, take her into such a familiarity, as may bring her within distance of your Observation, before you pronounce of her. In short, if you will indeed render your selves competent Judges, whether a Virtuous life be a pleasant or a dismal thing, enter upon it, and let your own experiences be your informers.

17. I CANNOT suspect the age so degenerate, as not to believe there are divers particular
a 2 persons

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persons among you, who have made the experiment, and to their Testimony I dare appeal, and doubt not they will from Judges turn Advocates, and recommend it to you, and sure you will have no cause in this instance to waive your wonted Priviledge of being tryed by your Peers, to except against their Judgement in the case, who being placed in equal circumstances with you, must be supposed to understand your utmost Temptations to Vice, from whence alone all the seeming difficulties and uneasinesses of Virtue do arise.

18. IT were the work of many Volumes to describe the several distinct Advantages towards a pleasant Being, which are wrapt up in this one comprehensive Felicity. I shall instance only in that, to which the ensuing Tract particularly relates, and that is that it furnishes you with a succession of very Agreeable and Cheerful Employments. Vertue is of a busie and active Nature, and as in its several Operations it has an opposition to all the several sorts of Vice, so in its very Constitution and Principle it bears an avowed Antipathy to that one fertile Seminary of most other Sins, Idleness; and sure the rescuing you from that is no contemptible Benefit. For though you seem to challenge it as a considerable part of your Inheritance, that you may live and do Nothing, and are very tenacious of that Claim; yet, 'tis most evident, that what you contend for, as your Priviledge, your selves esteem your burden, yea so much so, that

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to be rid of it you cast away Estate, Health, Soul and all for Company, imploy your selves the most ruinously, rather than endure to be Idle; nay, quite confute your own Pretensions to ease, by those laborious and toilsome Vices, which you are fain to call Pleasures, to render them tolerable, but have certainly no pretence to that Title on any other score, but that they keep you doing.

19. *AND* now what more grateful Office can possibly be done for men in this Condition, than to shew them how they may free themselves of this load without contracting a worse; I mean the guilt of those things which like Rehoboam converts Whips into Scorpions, yet are now fain to be resorted to, as the only instruments of their relief. And this a Christian Life will be sure to do for you; It will constantly provide you with innocent divertisements, nay much more, it will give you business, so excellent, and worthy the dignity of your Natures, so Noble and answerable to the Splendour of your Qualities, so every way agreeable to the aims of Rational Men, that you will have cause to acknowledge with Our Church, that Gods Service is perfect Freedom.

20. *I SHALL* not undertake to give you a particular view of all the Severals of those Employments; Those Precepts of the Gospel which assign your Tasks, do sufficiently inform you of the Nature and Excellency of them; my whole Scheme is com-

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prised in that One, which directs an Attendance on that Calling wherein God hath placed men, and therefore I am to treat only of those particular Duties which are incumbent on you as Gentlemen, and therein shew you that considered as such, you have a Calling, and so free you of that reproach and misery of being unprofitable burdens of the Earth, and then evince to you also that that Calling is so far from implying any thing of real toil or uneasiness, that it is only an Art of refining and sublimating your Pleasures, rendring them more gustful and exquisite, and so will (if attended to) make good to you in earnest your mistaken pretence to a Life of sensuality and delight.

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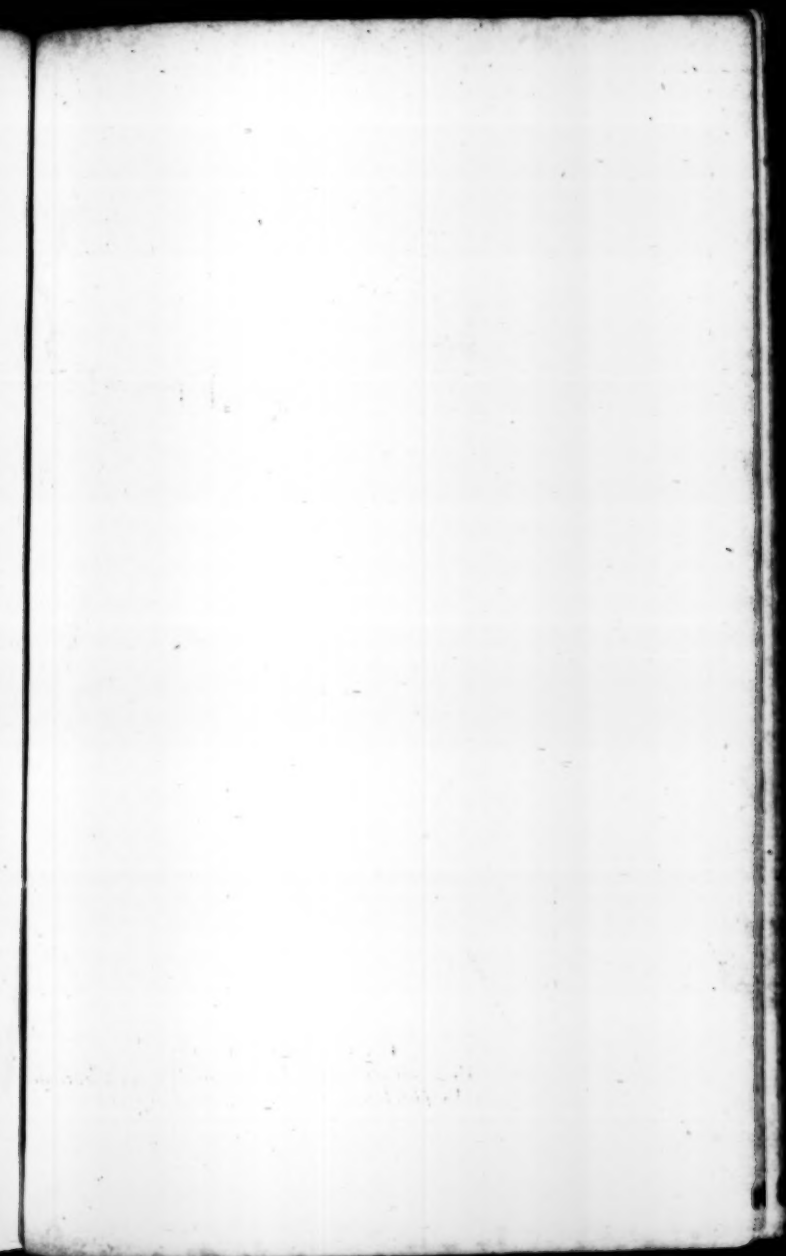
The Devotions.

A Confession.

A Thanksgiving.

A Prayer.







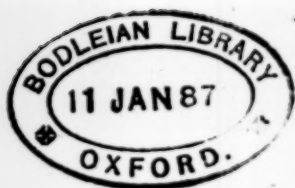
IEREMIAH — 13. 17.

*- Mine Eye shall run downe with teares because
the Lords flock is carried away Captive -*



Z EDEKIAH - Jer. 39.

*The Anointed of the Lord was taken in their Nets under
whose shadow we said we should live in peace &c - Lament. 4. 20*





THE GENTLEMAN'S CALLING.

SECT. I.

Of Business and Callings in general.

I. **H**E that by *sloth* and improvidence dissipates and consumes that *Stock* which is properly his own, falls justly under the blunt Censure of Folly, and usually under the sharper and more smarting Penance of Poverty and Want: But he that is but a deputed Manager, if he neglect his *Depositum*; is liable to a heavier weight both of Obloquy and Discipline. The weakness of the one may possibly meet with somewhat of pity; but the falseness and treachery of the other is the object of an universal detestation, and is oftentimes very severely sentenced by those, who, if they would impartially reflect, would find themselves deeply involved in the same guilt.

B

2. GOD

2 THE GENTLEMAN'S CALLING.

2. GOD has placed *Man* in the World, not as a *Proprietary*, but a *Steward*; he hath put many excellent things into his possession, but these in trust, to be not only kept, but negotiated with, and by traffick improved to the use of the true owner: Yet herein dealing as a most bountiful Master, by not only promising transcendent Rewards in the future to his fidelity, but even annexing at the present (as to the *Heifer that treadeth out the Corn*) a most liberal subsistence, interweaving his Interest so with his Duty, that the discharge of it is his only means of being happy even in this world.

3. THIS certainly is the state of mankind in general; every (*I mean Rational*) person having something of this kind intrusted to him, No man that hath understanding, be that of a higher or lower size, but hath variety of abilities of one sort or other, and withal that actuating power, which should set them on work. And then surely he that hath not been excluded from the receipts, must not pretend an exemption from the disbursements, the tasks, but is under a strict obligation of improving what he hath thus received, of bringing in fruit to the Granary, as well in order to his own account and joy in the auditing of the Harvest, as also to the glory of God from whom alone he derives (and must impute) both the seed, and irrigation, and the very increase. And he that on these grounds and according to these measures decently administers his Province, sedulously attends his duty in this matter, will find himself

himself placed in such an active state of business, that he shall have little cause to suspect himself neglected, or forgotten by God and Nature, or placed in the world without a *Galling*.

4. FROM what is thus indispensably required of *all* men, no one *rank* or individual of that *species* can plead an immunity. And therefore till those whom *Birth, Education* and *Wealth*, and the common dialect of the world hath made known by the style of *Gentlemen*, shall think fit to expunge the latter part of that title and disclaim the nature of *men*; as they are willing to do the duty, they must certainly retract this error, and acknowledge they have their shares in this common obligation.

5. NAY, indeed if they could so far imitate the *Prince of the morning*, as to succeed to that rank which he was willing to leave, I mean to ascend above Humanity and assume the nature of Angels, yet even thither would this pursue and overtake them. Among all the Orders of that divine Hierarchy they would not find one Patron or President of Idleness. For as the spirituality of their essence renders them more agile and active, so that activity is perpetually exercised in employing the divine abilities they have received, to the glory of God the donor: and that not only in bearing a part in that Celestial Quire which incessantly sings his praises, but in the more laborious and servile offices of being ministering spirits, yea even to those to whom both in respect of nature and innocence they are infinitely

superiour. And this they do with perfect alacrity and chearfulness, thinking it their greatest honour and dignity to be thus busied. Their *regitive power over the world, saith Gerson, is not so suitable an ingredient for a Magnificat of their composing, as that greater dignity of receiving and performing God's commands*: An evidence how much the measures of honour differ between the Courtiers of Heaven, and Earth, the Inhabitants of that refined, and this gross Region. Thus then the prospect lies before the *Gentleman*: if he chuse either to look level on the same nature with himself, or direct his eyes upward on that of the glorious spirits that encompass Gods throne, he will not in all the Records of Earth or Heaven find ever a *Patent* for sloth, any Clause of Exemption in this universal Law.

6. NAY, if this *man in honour* would bid farewell to his Birth-right, and become *like the beasts that perish*, Psal. 49. 20. if he could be content, in pursuit of this one fancied privilege of a *Gentleman*, to renounce all the real ones of a man, and make *Nebuchadnezzar's* punishment his option: yet neither the field nor forrest could give him Sanctuary, afford him any number of associates to aid, or but countenance him in his mutiny against this divine decree, they would rather be his tutors and monitors to obey it. For what rank even of the most *savage* animals is there, which we can indict of the not employing those faculties they have received? Are they not generally in a perpetual and regular motion to those ends

ends for which they were created, in continual exercise of those powers with which they are endued? Yea some of them with such improvement to all their necessary purposes, that it hath raised a doubt whether they act by instinct or reason, by fancy or judgment. *Pythagoras* is discernably on their side: and *Aristotle* that was less kind to them, seems by one saying to have yielded the cause, when of *those creatures which*, he saith, *want reason*, he confesseth *that fancy supplies its place*. I need not take part in this dispute; whatsoever their faculties or Talents are, none can doubt of their use of them, or whether this their uninterrupted obedience to the Law of their Creation reflects the proportionable glory on their Creator.

7. TO descend one degree lower yet; The very *inanimate* creatures afford their consort to this divine harmony; every one of them perform those offices, fail not in the exercise of all those (not unactive) qualities God hath put into them. The *Sun* hath received a power of cherishing and enlivening terrestrial bodies, and it folds not up its rays, but communicates and dispenseth them freely. The *Earth* has received a power of fructifying, giving sap and verdure to that which grows upon it, and it withholds not that vital moisture, but like a tender nurse sends it forth liberally to all that expect nourishment from her breasts; and so proportionably to all other parts of this great body. And that all this serves to illustrate the glory of that omnipotent wisdom

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which hath placed them in this so excellent a subordination, is most visible without the help of a perspective. When the Queen of *Sheba* saw the magnificence and regularity of *Solomon's Court*, she brake out into an admiration of his wisdom: And surely a far greater occasion is ministred to all those who contemplate the admirable order of the Universe, with all transportation of soul to magnifie and adore the divine Disposer of it, as we see frequently exemplified to us in the sublime Raptures of the holy *Psalmist*, who never better approves his right to be called *the sweet Singer of Israel*, than on this ravishing Theme.

8. AND now can it be fancied a privilege and dignity, to be the one *jarring string* in this great Instrument? To discompose this divine melody, and become the only unprofitable useless part of the Creation? Shall those whom God hath made *little lower than the Angels*, subdue and debase their natures beneath the very lowest rank of Creatures? And shall this (not humble but) fordid exinanition be look'd upon with reverence, courted as a preferment? This certainly is such an absurdity, as wants nothing to its confutation, but meerly to be consider'd: And therefore if *Gentlemen* would but soberly reflect, there is little doubt but they would resign at once their claim, and their value of this so defaming a piece of honour, so abasing an exaltation.

9. WE can let down our thoughts but one step lower, and that is into the bottomless pit; and from thence sure none will desire to fetch a
president

president; yet if he did, even that black Region could not afford it. For though it must be confessed, those *accursed spirits* accord not with the former instances, in respect of the end of their actions; yet they do in the activity it self: theirs is a busie state, though to an ill purpose; *Satan goes to and fro in the earth*, Job 2. 2. and he *walks about seeking whom he may devour*, 1 Pet. 5. 12. Yea he employs all his faculties too, makes diligent use of all that acuteness and dexterity, which either his nature or experience have furnished him with, towards that end he pursues. So that it were a wronging, a calumniating even of the very *Devil*, to charge him with idleness: which though it be a sin which yields him such liberal crops, that he may well seek both to plant and cherish it in humane nature, yet he cannot offer such violence to his own, as to become an Example of it.

10. WE may hence make a measure, how scandalous reproachful a thing this is, which neither *Heaven*, *Earth*, nor *Hell* it self will own, but is like an illegitimate birth, disclaimed by all. How unreasonable, nay how infamous will it then be, for those to take up this exposed brat, to foster this vice in their bosomes, who have of all others the greatest and most particular obligation to detest it, as having received the most of those Talents which engaged them to action? And that such is the *Gentleman's condition*, a slight inspection will serve to demonstrate.

SECT. II.

Of Varieties of Callings,

1. **N**OW since the universal obligation, which is incumbent upon all, and renders it strict duty to have a *Calling*, rests upon this undeniable ground, *That all men have received from God some abilities to actuate, some Talents to improve*; it follows by all Laws of inference, that those who have received the most of these, can of all others the least reasonably pretend to an Exemption, but must on the contrary be acknowledged under the constraint of the stronger and more numerous ties, the general duty which herein lies upon all, extending and spreading it self into *several Branches*, according to the quality and proportion of mens receipts.

2. **HENCE** it comes to pass, that mens *Callings* and employments become so various, not only by the free choices of the several men, but even by the direction and assignation of God and Nature, because one man is furnished with an ability, which qualifies him for one sort of calling, another is by his distinct propriety markt out for another. And hence also it is, that those callings, which are distinct in several persons, may

may come to be united in one man, because the several abilities, which constitute those *Callings*, concurring in him, the duties must by unavoidable consequence do so also. This is in some degree observable in most men, who besides the *general* powers common to mankind, do receive *some peculiar* in order to some special end, and so are obliged not only to those Exercises which belong indifferently to their whole *species*, but to those also for which they are individually qualified. Thus those whom God hath called to *Christianity*, are by that impowred for those performances which that holy profession exacts, and so have the calling of *Christians* superadded to the other, which either natural or civil obligation had laid upon them; so that the same man may have various callings, in relation to his differing capacities, unless as we distinguish mens souls into the vegetative, the animal, and the rational, which in stricter speaking may be said to be only divers operations of the same soul; so in truth what we term several callings, be but the same comprehensive one, stretching it self into the several faculties of the person.

3. I NEED not attempt to evince the impropriety of the phrase, 'twill serve my end as well that they pass for several, and the application I shall make of it, is to shew those who are unwilling to hear of any *Calling* at all, that they have obligations indispensable to more than one. They have what ever can belong to them as men, they have also what belongs to them as *Christians*;
and

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and they have also a peculiar addition appertaining to them as *Gentlemen*, that is by interpretation, those who are distinguished from the vulgar, not only by empty names and airy titles, but by real donatives, distributed to them by God, as so many distinct advantages, fertile and prolifical abilities, towards the bringing him in his expected harvest of honour and glory.

4. IT is too much to be doubted, many of them may need admonition concerning the *two* former of these callings; the duties even of men, much more of Christians being so far worn out of practice, that they seem to be out of memory too; or if they be at all reflected on, 'tis with the same scorn that the antiquated habits of our forefathers are, as things fit only to dress a man up an object of laughter and derision. But this would be too vast a Theme, and besides is superseded by the many pious labours of others. My purpose therefore is not to treat at all of them, otherwise than they shall happen to be linked and interwoven, as in many particulars they are, with the *third*, that of the *Gentleman*.

5. AND here they need not fear that I mean to put the Spade or Hammer into their hands, to require them to become either Husbandmen or Mechanicks: my whole Design is founded in their distinction from these, namely, in those things, wherein either in kind or degree they excel them. That many such things there are, they will need no Monitor at another time, when the Question is only of the Reverence and Respect

spect due from such their Inferiors: In such cases every one can make large Scrolls and Catalogues (*written, like Ezekiel's Roll, within and without*) of his *Advantages* and *Prerogatives*, and stretch them to the exacting the very last mite of Tribute they can possibly pretend to. But let them remember, that God is as jealous of his Honour, as they can be of their own: and therefore as they make those Pre-eminences, instruments of attracting Glory from those below them, so they must also of reverberating and returning it home to that divine Power above them, who bestowed them to that end, and will not finally be deluded; but if they will disappoint his primary intention, that of having his *Grace* glorified in their faithful managery of those Talents, they shall not be able to defeat his secondary, that of having his *Justice* magnified in the fatal doom of such *slothful servants*; if they will envy him the more agreeable satisfaction of bestowing Rewards, they cannot defraud him of that (though inferior) of executing vengeance.

SECT. III.

The Particulars of the Gentleman's Advantages above others.

1. **B**UT to dwell no longer on Generals; I shall descend to particularize those *Advantages*, by which they are severed and discriminated from the vulgar, and which consequently by being peculiar to them, devolve on them an obligation of a *distinct Duty*. And here I shall be careful to prevent dispute, and therefore take in none but what are so obvious, as to be universally acknowledged; and then having my premisses granted, I shall hope they will not betray themselves such ill Logicians, as to resist or disclaim the Conclusion.

2. I BEGIN with that *Advantage* which they are earliest possess'd of, that of an ingenuous and *refined Education*; of which, I hope none that hath had it, will so far confute the Efficacy, as to despise and undervalue it. What the Apostle urges in a higher Argument, *Rom. 9.* may be applicable here. Mens minds are naturally of the same *Clay*; *Education* is the *Potters* hand and wheel that forms them into *Vessels of honour* or *dishonour*. And though experience shews us, it is too possible for Men to deface those nobler Impressions

pressions which they have thus received, yet that makes it not cease to be in it self a most estimable Blessing, any more than that excellency of Gods Image wherein Man was created, could be defaced by his Fall. It is certain, there is no Humane means more effectual towards the refining and sharpening Mens intellects, giving them an edge and quickness; and that the more, because it takes them in that age wherein their faculties are, as their joynts, pliant and tractable, and so capable of being by exercise improved into great degrees, both of strength and activity. *This Advantage* the meaner sort generally want, the expensiveness of such a breeding sets it beyond their reach: The indigence of whose condition, doth on the contrary determine their pursuits to that only, which may bring them in a subsistence, fastens them to the Shop or Plough, and so leaves their minds uncultivated and unapt for those more excellent productions which the happier *Institution of Gentlemen* enable them for; as we see it observed by the Wise man, *Ecclus.* 38. 25. to the end of that Chapter.

3. A SECOND Advantage is that of *Wealth*, which to Gentlemen seems to be, as it were, rained down from the Clouds, both in respect of the plenty and the easiness of its acquisition. Fair Patrimonies, large Inheritances descend on them without one drop of their sweat, one minutes toil or solicitude, as if they were the undoubted Heirs of the *Israelites* Blessings, Successors in their *Canaan*, who were to possess Houses
full

full of all good things which they filled not, and Wells digged which they digged not, Vineyards and Olive-trees which they planted not, as it is Deut. 6. 11. The Poet hath placed it in the front of his Inventory, the prime ingredient in the completest felicity of this life, *Res non parata labore sed relicta*: whereas on the other side the lower rank of Men fetch their meer necessaries out of the Earth, which being, as it were, hardned and petrified by Adam's sin, must be mollified and suppld with their sweat, before it will become penetrable, will not yield them food, but gives them also a portion of sorrow with it. They must first be torn with those Thorns and Briars which cover her surface, before they can fetch nourishment out of her Bowels; they must buy their Bread with their sweat, as if they had ingrossed the penalty of their first Fathers sin, whilst *Gentlemen* sweat only by the engagement of their *sports*, or by the direction of the *Physician*, to digest their fulness of Bread. Which every one must confess a sufficient inequality.

4. A THIRD is that of *Time*. This depends by way of consequence on the former. For God having made such liberal provisions for them, thus prevented them with the Blessings of his Goodness, they can have no need to employ their time to gain that, wherewith they already abound; and so being exempted from that one devouring expense of it, have a great stock to bestow on other more excellent purposes: whereas the poor Man hath scarce any vacant minute, or
such

such as he can call his own. They are all fore-stalled by those pressing necessities which lie unremovable upon him. His day-hours are challenged by his labour, his nights by his rest; and the satisfying of these Claims so necessary, that his own support, perhaps that also of a numerous family depends upon it; and therefore he may not attempt to defeat them. So that if *Time* be to be accounted a Treasure, as undoubtedly it is, here is a second sort of Poverty to which he is exposed as a result of the former; and another manifest inequality between him and the *Gentleman*.

5. A FOURTH is that of *Authority*, by which I mean not that which belongs to those which are advanced to Publick Office; for that being peculiar to some few only, will not bear a distinct part in my present consideration: but I understand by it that more private influence which *Gentlemen* generally have on those that are their *Dependents*. And this also may be reckoned an effect of the former, their Wealth: For in proportion to that, the number of Servants, Tenants, and Pensioners, (yea, perhaps of Friends too) is to be measured. And over all these they have somewhat (though not of absolute despotical dominion, yet) of sway and prevalency. On the other side, the poor Mans authority is bounded within the narrow circuit of his little cottage, being in effect no other than the propagation of that Power Nature hath given him over his own body, to those Branches which spring from it,
his

his Children; and to that Cien which is ingrafted into it, his Wife. And if he shall but peep out of this little Principality, attempt to enlarge his Territories, and prescribe to any Foreigner, he will soon be taught how little his power is acknowledged, and consequently how great a distance he stands in this particular also from the *Gentleman*.

6. THE fifth is that of *Reputation* and *Esteem*; which, as the World goes, is a shadow that waits only on the greater Bodies. Wealth and Honour are the things that render any person considerable amongst Men, prepare them with an aptness to embrace his Dictates, to consider his Counsels, to transcribe his Copies. And though now it often falls out to be an unjust measure, yet perhaps it may have no unjust Original. For if such persons did make use of those advantages they have, to make their Minds as rich as their Fortunes, this were but their due. And therefore if it be paid them upon this supposition, it is they only that are guilty of the injustice, by defeating the ground of it. But by what tenour soever they hold it, 'tis sure; it may be made an apt Instrument to many good purposes, and therefore well deserves to be accounted into the number of their advantages. But now if you look on the poor Man, you shall see him loaded with Contempts, from which, no inward Excellencies he possesses can rescue him. It is the observation of the wisest of Men, that *the poor mans wisdom is despised, Eccles. 9. 16.* So hated and scorned

scorned a thing is Poverty, that it seems the Fate of it is infectious, and casts reproach upon the most estimable things that cohabit with it. The world is so full of instances of this truth, that we need go no higher than our own times. But if we should look back, we may find one as ancient as *Job*, who in his own person experimented these distant effects of Prosperity and Adversity. While he was in a flourishing condition *Mengave ear to him, and waited and kept silence at his counsel. After his words, they spake not again, and his speech dropped on them, Job. 29. 21, 22.* But in the next Chapter we find the Scene quite changed, and this revered and adored person is become a *song and a by-word to the basest of men.* I shall readily acknowledge this injurious treating of the poor to be a great Barbarism. But though there can nothing be inferred from it as *de jure*, yet its being so *de facto*, proves all I am about to assert, *viz.* The great unevenness that is (in this instance, as well as the former) between Gentlemen and their Inferiors.

7. HAVING given this Schedule of undeniable *Priviledges* they enjoy, I shall, before I proceed farther, beseech them here to make a stand, and soberly to consider whether it be imaginable, that God hath put so many excellent Instruments of Action into their hands, only to make them less active. That were to accuse the Divine Wisdom of such an unskilful kind of managery, as the shallowest Humane Providence falls not under. Will any of them be at the care and ex-

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pense to furnish a *Servant* with all Materials and Utensils for work, with no other Design, but that he may spend his time either in sleep or riot? If they will not, I shall ask how they would like a *Servant* that should so absurdly pervert their intentions? And according to the answer they give to that, leave them to conclude of their own acceptableness with their great Master; who not only in a single instance, but in an habitual course behave themselves as preposterously. I cannot see how such a reflection, if made with any seriousness, can miss of being attended with a severe self-condemnation. And then that being so proper a *basis* and ground-work, should methinks by a kind, even of natural energy, invite them to superstruct on it more Noble and Christian purposes; that they who are so apt to expect Adoration from others, so willing to be Idoliz'd, may not yet any longer be willing to be indeed Idols (*have mouths and speak not, &c. Psal. 135.* as many unactive powers, as those have Organs) but may rather aspire to some degree of resemblance to that Divine Essence, whose operations are as Incessant as Excellent, and by an unintermitted Industry in employing those advantages God hath put into their hands, answer his design in bestowing them.

SECT IV.

The Branches of his Calling founded in the first Advantage, that of Education.

1. **I** PRESUME it is by this time rendred sufficiently evident, *that a Gentleman hath a Calling*; it is now seasonable to advance, and shew *what that is*. And of this the ground hath already been laid in the last Section by the enumeration of those *peculiar Advantages* he possesses; which being those Talents committed to his managery, his Calling will be the most exactly anatomized and distributed into its parts, by unfolding those several Branches of his Receipts, and examining what improvements each of them is capable of, which as so many distinct Limbs make up the entire Body of his Calling.

2. **THIS** I shall do, not only in the gross, but severally, through every one of them, and shall take the liberty of doing it with the addition of a double reflection; the one on the *contrary practice*, the other on the *pleasure and satisfaction* that will infallibly attend the discharge of *this Duty*.

3. **I BEGIN** with that of their *Education*; the former part whereof commonly commences as timely as the first Exercises of their Reason.

It is so creditable a thing to have Children put into an early nurture, that there are few Parents so careless of their own reputation, as to neglect it, but do either by themselves, or some others, to whom they assign the charge, put them under such a *Discipline* as may break their natural rudeness and stubbornness, mould them into some form of Civility, and teach them that first Fundamental Lesson of Obedience, on which all future Instructions must be built. And this is an huge Advantage, not only towards the succeeding parts of Education, but towards the regularity of the whole life. For by having their Infant-passions thus checked and bridled, they become more tame and governable ever after. The next part of Education, is *Erudition* and Instruction, and under a Succession of this they are for many years. Scarce any that owns the name of *Gentleman*, but will commit his Son to the care of some Tutor, either at home or abroad, who at first instills those Rudiments, proper to their tenderer years, and as Age matures their parts, so advances his Lectures, till he have let them in to those spacious Fields of Learning, which will afford them both Exercise and Delight. This is that *Tree of Knowledge*, upon which there lies no interdict: which instructs not, as that in *Eden* did by sad and costly experience, but by fair and safe intuitions, and may well be looked on as a principal plant in that *Paradise*, wherein God hath placed this rank of Men.

4. THESE two parts of Education united, qualify

qualifie a man for many excellent purposes. It will be impossible to enumerate all, because a mind thus subdued and cultivated, must yet owe the opportunities of many actions to outward circumstances and occasions, which being various and accidental, can with no certainty be brought into the account. But abstracting from these, there are divers more intrinsick benefits, which nothing but a Mans self can frustrate; and those alone I shall insist on.

5. FIRST, a Man thus Educated is better prepared to resist all Errors that may invade his *Understanding*: his discerning Faculty is more nimble and agile, can suddenly surround a Proposition, and discover the infirm and feeble parts; and so is not to be imposed upon by such slight Sophisms, as captivate whole herds of the vulgar. This Advantage, it is apparent he hath, and it is his *duty* to make use of it, to examine cautiously the grounds of an Opinion, before he give up his assent to it, and not to betray his Reason, either to his Sloth, by neglecting to give it a competent discussion; or to his Interest, by electing Tenents rather by their profitableness than their truth. This certainly is the least that is supposable to be required of them in this particular, and sure it is so moderate an injunction, as the most mutinous humour can have no temptation to quarrel at. For who could think him a severe imposer, who having furnished a man with a light to direct him through some dark passage, should only require him not to blow it out?

6. AND as he hath this Advantage in respect of his *Understanding*, so hath he, in the second place, in relation to his *Will*: which though it be a free faculty, and consequently cannot be forcibly determined to any thing, yet it is capable of persuasions and inducements, and is usually bended and inclined by them. It must therefore be a fair step towards the rectifying of the *Will*, when the intellect is stored with Arguments and Incentives to goodness. And this Learning must be supposed to provide for, unless we will exclude out of the Scheme, both Morality and Divinity; for each of those will yield variety of such Arguments. *Morality* will present Virtue as perfectly amiable in it self, and so fit to be embraced for its own sake: and not only so, but also as highly profitable and advantageous to us, as being that which gives the sublimest perfection to our Natures, the sweetest rest and tranquillity to our Minds; and in a word, a full satisfaction to all our Rational Appetites. *Divinity* confirms all this, and superadds what infinitely transcends it, the assurance of those eternal and glorious rewards in another world. And these surely are such tempting *allecitives*, as are very proper to attract the *Will* to chuse what appears thus excellent, thus desirable, provided they be justly represented to it. And the doing that, the pressing these motives home upon the *Will*, and that in refutation of all the contrary deceivable pretensions of vice, is the first part of their obligation. But then there is also a second, and that is,

is, that they permit themselves to be perswaded by such efficacious arguments, and actually conform their wills to these dictates of their understanding, that is, that they really and effectively be such men, as their education directs and requires them to be : Which being the work of their *Wills*, 'twill be absurd to plead impossibility or infirmity, since 'tis manifest they may if they will ; which is such a degree of liberty, as serves in all other instances to denominate a man a free agent, and such as all punishments and rewards both divine and humane are founded on.

7. A **THIRD** advantage is in relation to his *Affections* ; which being the inferior and more brutish part of the man, are yet so impetuous and assuming, that they are very apt to usurp the dominion over the nobler faculties ; and where they gain it, the event is answerable to what we see in States, where the common people have wrested the Scepter, all is put into confusion. Now that which may prevent these civil broils in the soul, and secure the government to the proper Sovereign, may well be reputed an advantage. And to this, nothing meerly humane is more conducing than *Education*. For first, that early discipline which we presumed, one part of it puts a bridle in the mouths of these head-strong passions, which by many repeated acts of restraint at last forget their native ferity, and become more calm and tractable. But then Erudition compleats this conquest, backs this unruly beast, and by a dextrous managery not only restrains, but

guides him, and makes him serve to many useful purposes, renders these mutinous Rebels not only captivated slaves, but good Subjects, obedient to the laws of Reason. All this Education is of it self aptly disposed to do, if men will not take the Beasts part against it, encourage him to plunge, till he have thrown the Rider. And all that is in this particular required of them, is but to hold fast those reins that are thus put into their hands, to keep their Affections in such a just subjection, that they may receive, not give laws. Thus we see the influence which Education hath on all the essential parts of a mans mind. And were it here so immured and closed up, that it could make no fallies at all thence; did the soul, like *Gideon's fleece*, ingross *all this precious dew*; yet whilest that received such liberal infusions, it would irrefragably evince this to be no mean inconsiderable advantage. But it is indeed impossible it should be so confin'd; for if it be permitted to make these impressions within, as heat in the centre fails not to diffuse it self to the circumference; so certainly will it extend and manifest it self in the more visible effects; all the products and emanations of a mind thus regulated will own their original; bear the Image of their Parent.

8. AND first his *Behaviour* will be affable and civil, not insolent and imperious; as one that knows Humanity and Gentleness is a common debt to mankind, and therefore will not think fit to contract or dam up his civility into so narrow

narrow a compass, that it shall swell into complement, and mean flattery towards those above, and not suffer one drop to descend on those beneath him; but disperse its streams so, that all channels may be filled with it. 'Tis true, the depth of some will require a greater proportion to that filling than others; and there 'tis not to be doubted but he may be more liberal; only in the mean time the shallower are not to remain dry. Let the inequality be such as proceeds only from the capacities of the Subjects, not from the partiality of the Agent, and he prevaricates no part of his duty in this matter.

9. **SECONDLY**, his *Words* will be temperate and decent, the product of judgment, not of rage. For he that hath calmed his passions hath nothing to betray him to rash, angry, or rude language: this is a foam which is cast up only by the billows of a turbulent tempestuous mind; and can never be the issues of a serene composed temper. To this it is but proportionable, that they be also weighty and material. *A wise mans words, saith the Son of Sirach, are weighed in the ballance*, and therefore he that hath improved his Education to that pitch of proficiency, will surely look his discourse be such, as may answer that character, which must at the least suppose it to have something of solidity, no man ever attempting to put froth and bubbles into the Scales. And not only so; but it must also presume it to have something of use and value: for, who ever takes pains to weigh what for its
usefulness

usefulness and meanness he intends to cast out as refuse? And both these qualifications are very essential parts of a *Gentleman's* dialect, the one opposed to light and foolish, the other to unseasonable discourse. For as the one hath nothing of weight (unless it be that of a burden to the hearers) so the other can have nothing of use, nor consequently of worth, that being to be measured by the aptness of it to the persons to whom it is addressed. It should be the endeavour of those whom God hath endued with knowledge, to convey as much of benefit and instruction to others as they can: in order whereunto 'tis necessary they adapt their speech to the capacities of those they treat with, otherwise let them discourse never so elaborately, they will rather confound than edifie, and appear to affect more to boast, than communicate their knowledge.

10. LASTLY, his *Employments* will be worthy and ingenuous. A Man that hath this *inward* Nobility of Mind superadded to that of his Birth; will abhor to busie himself viciously or impertinently; he hath those qualifications, which render him useful, and he must give himself those Exercises, whereby he may become the most eminently so. If by just authority he be assigned to any publick charge, he is to embrace it cheerfully; not as a prize either to Ambition or Covetousness, but as an opportunity of Virtue; a sphere wherein he may move the most vigorously in the service of God and his Country. But this happening but to few, it is necessary he have
some

some other reserve of action. And such surely, he that industriously designs it, cannot want: wherein though perhaps his influence will not be so general as in that, yet it may fall very auspiciously on many. And when all those occasions are exhausted too, when all direct operations are at a stand, he may yet betake him to the reflex'd, employ his activity upon himself, which will always remain a proper object of his Industry, he being, though a rich, yet still such an improveable soil, as will incourage and reward his Husbandry, though never so often repeated. And now I shall presume it apparent, That *Education* is a most estimable Treasure, a precious *Mine* that contains so many rich veins. O, why should any that possess it, suffer themselves to be poor, merely for want of diligence in digging out the *Ore*!

✓ II. AND would to God that were an impertinent complaint; such as none were concerned in. But they that look on the Manners of many that have had this happy institution, will find too great cause to wonder and bewail, that so hopeful a Seeds-time should produce so slender, nay so degenerate a Crop: As if *Job's* curse were here exemplified, *Job* 31. 40. *Thistles* to grow instead of *Wheat*, and *Cockle* instead of *Barly*. *Plutarch* tells us of a voice frozen in the midst of a River, that became audible by the thaw, and applies it to Moral Precepts taught in youth, but actuated by age. The Simile speaks him to have lived in better times: for in these, the voice dissolves

dissolves with the Ice, leaves not so much as an Eccho behind it. Men now make it the business of their riper years, to unravel not the follies, but the learning of their youth: no sooner are they got from under the Discipline of others, but the first act of it they exercise, is upon those notions which have been instilled into them. And here they are such severe *Lictors*, that the mildest infliction is to gag and bind them, deprive them both of voice and motion. Nor are they ordinarily satisfied with this, but as if they feared they would, like impatient Captives, watch some advantage to break loose again, their final doom is *Ostracism*, they and their Linage; all sober Counsels derived from them are utterly expulst, so totally rased out of their minds, that not the least footsteps of them remain. And all this under the name of *Pedantry*, a title, which it is probable their great averfness to their Teachers suggests to them, as the most pathetick reproach, as if they meant now to be revenged on Learning and Tutor together, for attempting to make them wise against their wills.

12. AND now when the root is thus stockt up, there is little expectation of Fruit. And therefore he that shall here look for those fore-mentioned effects of Education, will be more disappointed, than *Christ seemed to be by the Fig-tree*; that, though *fruitless*, yet afforded *leaves*. But here we are not to hope for so much, no sign that ever there was such a plant in the soil. Let us briefly review those severals, and see what of them is ordinarily to be met with.

13. AND

13. AND first for the resisting of Errors, we usually find *Gentlemen* no *Heroes* in this point: their *Understandings* are as pliant, as seducible, as those who never had their means of fortifying them. And if they do indeed reject Errors, it is commonly by the same Engine, wherewith they cast off Truth, *viz.* their inconsideration of both, as not being able to endure so much seriousness and intention of mind, as may serve to enter them of any opinion. They have transplanted their discerning faculty from their intellect to their *Senses*, and find it there so full, so incessant employment, that it can never be at leisure to revert to Scholastick disquisitions. They can discern exactly the most minute error in their garment, hold their Artificer most rigidly to the Laws of the *Mode*; are most exquisite Judges in all that relates to vanity or pleasure, and can they ever think fit to trouble their heads (whose least *Lock* must not for a world be disturbed) with abstruser speculations, who have found out so much a more easie exercise of their faculties? If any shall think this character partakes of the Satyr, I shall beseech him to compare it with the true state of our young *Gallants* in this point, and then upon the same account that cold and scanty praises go for detraction, I shall expect this very imperfect and partial accusation may pass for a Panegyrick.

14. NEXT for the regulation of their *Wills*, that advantage depends so much on the former, that of their *Understandings*, that what evacuates
that,

that, must necessarily be supposed to do the same for this also. It is not imaginable that he who hath defaced all his principles, whether moral or divine, or at least never revolves or considers them, should receive any influence from them, since they operate not but by a distinct application. And here should I ask many *Gentlemen*, when they ever so much as attempted any thing of this sort, I fear they would be forced to quarrel at the incivility of the question, to evade the necessity of answering it. But God knows their actions speak too loud, that their business is to obey, not to prescribe; to fulfil, not regulate their *Wills*. Nay indeed 'tis too frequent, that instead of conforming their wills to their principles, they model and transform their principles to their wills, herein verifying *Aristotle's* observation, that *Pleasures are corruptive of Principles*. And so by this one art of inversion, the face of things is quite changed; Virtue which their books represented to them as lovely and honourable, is now thought to have gained that lustre only by the flattery and varnish of the painters, and so is decried as the most unamiable, despicable creature: and on the other side, all the contrary vices are taken from under that black veil, *Philosophers* or *Divines* have put upon them, and are furbush'd and trimm'd up, set to open view, as the most splendid, glorious things, the most adorning accomplishments of a *Gentleman*.

15. AND to secure this transmutation, even God himself must have his part in it, be concluded

cluded to have been all this while misrepresented in those characters of *Purity* and *Justice*, his word has made of him, and to have laid no such severe restraints upon men, as that tells us of. That *Temperance*, *Chastity*, *Self-denial*, *Mortification*, &c. were but the creations of some melancholy *Recluses*, who would then enviously impose those bands upon others, wherewith they had foolishly fetter'd themselves; that God is more indulgent to Mens appetites, which they may satiate here, as they please, without those future dangers Preachers fright them with? That this is the new *Gentile Divinity*, we need not appeal to Mens lives, their words openly proclaiming it, not without much scorn and contempt of their easie simplicity, who govern themselves by the other. Yet as if this would not sufficiently provide for impiety, as if they were conscious of that absurdity, which indeed there is in defining God an abettour and favourer of vice, many have advanced a step higher taking a more compendious course, and since they cannot bring God over to their party, make him such as will serve their turn, will unmake him, by becoming flat Atheists. Of this there are too too many instances, and 'tis to be feared will be many more, whilst to all other sensual allurements that opinion makes to its Proselytes, this is added, that it is become a *creditable* thing, the badge and signature of a modern *Wit*, thus to be one of *David's* fools, in saying *there is no God*.

16. IN the next place, let us descend to the *Affections*, and see what effects of their education is discernible there. And truly that seems to be no other, than what is observable of a dam, put to intercept the course of some rapid stream, which so soon as it is either removed or born down, the torrent gushes with so much the greater violence, for having had that opposition: so here, when the restraints, which bridled their minority, are taken off, their passions swell to a higher degree of impetuosity, they cease to be boyes and men together, the man is dismounted, looses the reins, and is dragg'd whither the fury of the beast directs. A sad change, yet daily too visible in many: for alas what is more ordinary than to see *Gentlemen*, under the dominion of these brutish appetites? sometimes transported by a *Rage* to the greatest Undecencies, nay Dangers; sometimes hurried by a *Lust* like the *possest person*, *Mark 9.22.* through fire and water, the most desperate destructive attempts, and have nothing but rottenness and disease as the final prize of all those difficult adventures; sometimes drowned in swinish *Intemperance*; and sometimes again intombed in the *Earth*, buried as it were alive by sordid covetousness, as if they meant to transcribe, though not the innocence, yet the *sufferings* of the *Primitive Christians*, in being torn in pieces by *wild Beasts*. Oh, that they might once be brought to relinquish this absurd fortitude, that those who laugh at the precept of *turning the other cheek*, *Mat. 5.39.* would not
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here infinitely over-act it; and give up themselves to be buffeted, yea slaughter'd by these their cruellest enemies, nor be such *Platonick* lovers of Martyrdom; as to chuse only this, where to there is no Crown annexed, but what is worn in the Kingdom of darkness.

17. A N D now since we are thus to seek of these *inward* effects, we can with no reason hope for any of those *outward*, which are the results and consequences of these. And then 'twill be no wonder to observe *Gentlemen* behave themselves disdainfully and imperiously, as if they could not set a just value on themselves, without the unjust contempt of others. 'Tis true indeed, this is commonly a *Wind* that blows but one way, down the hill; only upon those below them, upwards they breath gentler gales; it being one of their most studied faculties, to perform all acts of the most supererrogating Civility to those above them. But when that Civility is thoroughly scanned, it will prove a greater injury than the contrary Rudeness; 'tis made up of such hollow professions, such gross flatteries, as are much worse than reproaches, nay seldom fail to be actually seconded with them; there being nothing more usual, than to revile and deride those at a distance, whom, when present, they admire and adore. And these now become such essential indispensable parts of good breeding, that the want of either inevitably betrays a man to the title of a silly Rustick; Flatteries and Despisings being the two contrary elements, whereof he,

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whom they call a *Fine Gentleman*, is to be compounded.

18. **THIS** gives an account also of some part of his *Dialect*, which thus far answers little to those requisite qualifications, *Weight and Usefulness*; there being nothing more trivial or useless, than these two parts of conversation, and 'twere well if no worse epithets belonged to them. But if we look also into the rest, they will ordinarily appear to carry proportion with these: 'Tis every mans observation, that *no spring will rise higher than its first head*; and then words being but the issues of the Mind, where that wants the ballast of sober and vertuous Notions, 'tis no wonder if the discourse be light and aiery. 'Twere easie to exemplifie in the several sorts of it adapted to the several humours of men; but 'tis also so needless, that the copy would be too exact by transcribing the impertinence too. But what such frothy discourse is naturally, the most serious may become by accident: And thus we see it the infirmity of some, who so far retain their Education, as to have their minds better replenished to vent their plenty so unseasonably or affectedly, that it produces nothing of benefit to the hearers, but rebounds injuriously with the aspersions of vanity upon themselves.

19. **BUT** such is the misery of this Age, that it were a fair composition, if *Gentlemen* could be perswaded to reduce their *Discourse* only to a privative sort of Illness; 'twere somewhat tolerable, if as on the one side they did not minister
grace,

grace, Eph. 4. 29. so on the other they did not breath infection on the hearers. But alas! what are all those profane scoffings at Piety, so frequent among them, but as so many blasts and malevolent vapours to nip and destroy the practice of it? and so we see it too commonly does among those whose greener resolutions set them not above their malignant influence. How does their immodest and obscene talk disperse and scatter their own impure fires, to the inflaming of others? and whilest they inscribe upon these Poysons the inviting names of Ingenuity and *Esprit*; they do not only tempt men greedily to imbibe them, but even defame and prostitute that Wit they pretend to, render it a *Wilderness* for all savage rudeness to range in, and make as many *Candidates* for that reputation, as there are impious and bestial men in the world. And to this sort of *Wit* they have found out a very proportionable Rhetorick, I mean that of their *Oaths*, that hellish piece of Oratory, which so overspreads their language, that (like a profuse Embroidery that even quite hides the *Stuffe*) it becomes the most remarkable part of it. 'Tis not a little strange how this foulest deformity hath gotten to pass for an embellishment and ornament of *Stile*; but that it doth so, is very visible not only from the no pretence of other temptation to it, but also from that affected and studied variety observable among them, as if they had the same concernment for their Discourse, which they have for them-

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selves, *viz.* that it may every Year appear in some new piece of Dress, have some Oaths fresh minted to set it off.

20. TO all these we may add their vain *Boastings* and *Assumings*, which are often so deplorably ridiculous, that 'tis doubtful whether more of pity or contempt belongs to them. Thus oftentimes, he that has but crost the Seas to fetch a Feather and *fantastick Mean*, brags more of his Travels, than if he had pass'd the *Line*, and felt the scorplings of the Torrid Zone. And upon the strength of this he takes authority to impose on others the most absurd and incredible Relations; yet still imposing more perniciously on himself, *i. e.* a belief that he appears very illustrious and glorious in all this, and on that confidence the smiles which his auditors mean in scorn, shall be taken in applause of him, and so encourage those follies they deride.

21. INDEED where this vain humour dwells, it will betray it self in innumerable indecencies of speech; but never does it give it self a fuller or worse character, than when it lets loose to anger and rage, one of the most genuine and fruitful branches of this bitter root. And this we frequently see overflow in all the invenomed reproachful language imaginable, such as one would wonder should fall from the mouth of any, whose education had not been wholly barbarous; an inverted kind of Eloquence, whereto some, who have been taught the rules of better Rhetorick, have a great fluency.

22. If now we should proceed to take a view of their *Employments*, there is little doubt but that *Tekel, Dan. 5. 27.* might be a proper inscription on them, yea a mild one too, *Lightness* and *Vanity* being many times the most innocent ingredient in them. - And this is but a natural inference from the former: for since the Principle of *Actions* as well as *Words* is within, it will certainly operate alike in both; as *Water* sent from one fountain through several pipes, is the same, and hath equal vertues or faults in each. It were too easie to give as particular an account of these as the former; but foreseeing an occasion to do that in another place, I shall transfer it thither, as not desiring to iterate the importunity on so ungrateful a subject.

23. AND now he that shall consider, that all this is the but partial Image and representation of those, who have had that Education we so much magnified, will sure be tempted to ask *Judas's* question, *Ad quid perditio hac? Why was all this waste* of *Discipline* and *Literature*? To what purpose was so costly a foundation laid, when the superstructure is in the Apostles phrase, *1 Cor. 3. 12.* nothing but *hay* and *stubble*? And I doubt many defeated Parents have cause to make this complaint: but I fear also divers of them may with justice accuse themselves as *Accessories* to their own disappointments, who by an overhasty desire of seeing their Sons men, do at once anticipate and frustrate their hopes, evacuate the benefit of many years Education, by taking them

too soon from under its benigne influence, Which though it usually spring from immoderate indulgence, is yet really the greatest severity; for what can be more so, than to tie them to all the labour and toil of the Seeds-time, force their Childhood to that study and intension of which that giddy age is most impatient, and then snatch them away at the *Harvest*; suffer them to converse no more with Learning, when once they grow capable of receiving either delight or profit by it? Thus of late it hath been the method of Breeding, to post them with an inconvenient speed from one stage to another, many times bringing them too soon to the University, but much oftner taking them too early from it, before they have near gained what they came thither to furnish themselves with. And from thence the next step is over the *Sea*, which soon washes away those Notions, which lie crude in their brains, but have wanted maturity of years to digest into their manners. Indeed 'tis not imaginable how they should retain them, they being at their coming abroad solemnly put in a direct course of forgetting speedily what they formerly learnt, their whole time being then by order to be taken up in other unspeculative exercises, wherein if they do happen to attain to some eminencie, yet 'tis sure but a dry exchange for what they quit for it. But then 'tis not one in twenty that arrives to that; the negligence of Governours, or their own headiness, when they find the rein thus slackned, often makes their progress little
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in any thing they are appointed to; but instead of that, they run a full career in all debauched pleasures, advance there in an instant to the highest proficiency. I say not this to decry *Traveling* in general, but only the unseasonable time that is chosen for it. He that would really improve his Son by that means, should send him at such a mature age, when by the help of his foregoing education his Judgment is settled and qualified to make useful observations,* his manners well weighed and fixed, that so he may be capable of all the good, Foreign climes can afford, and secured from the infection of the ill; like a Loadstone, attract things of weight only, and not like Jet, draw nothing but chaff and straws. But I confess this a digression, and therefore return to those who have thus embezzled this precious Advantage, (and who have too much of their own wills in it, to be able to transfer the guilt upon any error of their Parents) beseeching them seriously to lay to heart this their so ruinous ill husbandry, and to let at last some better fruits of that seed appear; not to suffer a Piece of *Plate* left to the School or Colledge, to be the only Testimonials that ever they were there, and so bring those Societies under the reproach of extortion, or fraud, of professing learning but imparting none, of having taken some thing from them without giving them any valuable consideration, making them any proportionable returns. But that they would at last take up this Talent thus long buried in the napkin, and yet fall a tra-

ding with it. And though the time they have lost should render them desperate of the reward of the *Ten Cities*, 'tis yet motive enough to industry, to rescue themselves from the sentence of the *Slothful servant*, And yet that will not be all, for there being no middle state between reward and punishment, he that delivers himself from the one, puts himself likewise into a certain capacity of the other. But besides all he is to expect hereafter, he is sure at the time of a very fair Antepast of pleasure here, which he will immediately reap from it, as the first fruits of the future rich harvest, which though the Law commanded to be sacrificed, yet such is the indulgence of the Gospel, that it exacts nothing, but that men would themselves enjoy them.

24. FOR such is the admirable goodness of God, that he is generally pleased to adapt his commands, not only to our Eternal, but Temporal concerns; for knowing the impatience of our nature, that we love not to depend wholly upon reversions, he hath been pleased to put somewhat of present gust and relish upon every part of duty. This might be evidenced distinctly through the whole Codex of Christian Precepts, his *Yoke is an easie*, nay *gracious Yoke*; his *burden a light burden*, Mat. 11. 28. And from this general ground, I may have warrant sufficient to affirm the like of this particular I am now upon. But it may be yet more clearly evinced, by reflecting on the several improvements of this Talent, which have been mention'd, as the *Duty* of all those that possess it.

25. AND first, for that of an acute and *elevated Understanding*, I need appeal no further than to common Vote, to have that pronounced a very desirable thing, it being hard to pick out a man of such an avowed brutality, that will own the despising it. Even those who will be at no pains to acquire, will yet profess to esteem it. And we may believe them in earnest, if from no other argument, yet from this, that every man affects the reputation of being *Wise*, is pleased when he succeeds in that aim, and on the contrary is not more troubled and discomfited at any thing, than to be taxed of Ignorance or Error. If any shall deny this, I shall suspend his confutation, till some body reproach him with folly, and then from the displeasure he finds in himself, leave him to conclude his own value of *Wisdom*. And indeed why do good men look upon a *fool* with so much pity, and ill men with so much scorn, if knowledge be not both a *Felicity* and a *Credit*? Nor is this the sentence only of the vulgar, who usually admire those things most, from which they stand at the greatest distance, but especially of the more discerning sort of men, who from every taste they have had of it, have had their appetites so raised, that they have insatiably thirsted after the fuller draughts. This made so many of the old *Philosophers* renounce the enjoyment of those sensual Pleasures, that offered themselves, to go in quest after this one transcendent delight; and *Solomon* to prefer this in his election before *Riches* and *Honour*, the two principal

principal parts of worldly spendor, to the rectitude of which choice God himself bears Testimony. And now if this be in it self so valuable, so ravishing a thing, shall its being here connected with duty, prove such an allay, as to deprive it of all the gust? Certainly if it do, it must argue the palate very perverse and distemper'd: for to all other, that one consideration would give a relish and flavour to the dryest, the most unpleasant undertaking. The conscience that I am now employed as I ought is such a refreshment as is able to sweeten the severest labour, yea the greatest suffering. Shame is a thing to which humane nature hath an innate abhorrence, yet the Apostles made it *matter of joy, when it beset them for Christs sake*, Acts 5. 41. And shall this blessed Copy of theirs be transformed in stead of transcribed? Shall those who have not so much *Christian patience*, as to bear the slightest reproach for him, have yet so much *unchristian stupidity*, as to endure the greatest in opposition to him? Chuse rather to be ignorant, when 'tis both their sin and shame, than wise, when 'tis their duty and reward? Invert S. Pauls choice, and be fools against Christ, as he owns to be *for him*? If there be any such *Antipodes* in our clime, their unhappiness will yet serve to illustrate what they refuse to partake of, *viz.* the felicity of having performed this part of duty in the improvement of the understanding.

26. IN the next place the *regularity* of the *Will* is extremely both amiable and profitable.

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For that being an uncontrollable facultie, if it be wrong set, what torrents of mischief and confusion does it let in? If in all its conceptions it permit the sensual appetite to lay, like *Jacob*, its *piled rods before it*, all its births will be *ring-straked, speckled and spotted*. The ruinousness of a perverse will is so generally understood, that there is nothing renders a man even in common account more miserable and deplored. He whose Will runs counter to his Reason, every man is *Astrologer* enough to read his *destiny*, and presage his destruction. And by the undecent and pernicious effects of a disordered, we may make an estimate of the beauty and advantage of a rectified Will. The former, like a vitious improvident Governour, exposes his Territories to a deluge, first of luxury, and then of ruine: but this latter like a vertuous and prudent Prince, at once secures the innocence, and felicity of his Subjects. Indeed it is this alone that really and effectively gives us the preeminence above beasts. They have *choices* as well as we, and they have affections, but wanting the higher principle of *reason*, their choices are necessarily determined by their affections. Now if we who have both, are guided only by the latter, wherein does our state differ from theirs, save only that our liberty makes us guilty, whereas their necessity leaves them innocent? I presume I need say no more, to evince the happiness of a well ordered Will, since none can contest it, but he must tacitly confess himself weary of his humane nature, and emulous,

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not of a greater dignity, but of a degradation to that of the Brutes.

27. AND as much may be said concerning the *Affections*, which if they be not curbed and held in by the understanding, will have as free and uncontroulled a sway in men, as they have in meer animals, but with worse effects, by how much we have more objects to incite them, more instruments to actuate them than these have. If any man can be tempted to think this no unpleasant condition, let him yet further consider, that this metamorphosis is not like the fancied transmigration of the soul, wherein it was supposed to assume the nature, and consequently the passions but of one beast alone: no, here is the whole Wilderness let loose upon a man, with all their contrary appetites perpetually combating one with another. He that hath the rapaciousness of a *Wolf*, may yet have the timorousness of an *Hare*, and so is racked between the desire of having, and the fear of suffering. He that hath the lust of a *Goat*, may yet have the intemperance of a *Swine*, and be distracted to which of the appetites to give up himself. He that hath the cruelty of a *Tigre*, may yet have the wiliness of the *Fox*, which will give him the pain of many irksome delays, in attending an advantageous opportunity. And so proportionably in others. And what can be more unsupportably uneasy, than to have these continual tumults within, to be in a state of hostility, not only with other men, but with himself? Or what can there need,
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beyond this consideration, to recommend the contrary condition to us? The subduing these brutish Inclinations is the introducing Peace into a Land, harrass'd and wasted with intestine War: and sure none need be told (at least in this Age) that that is a most ravishing pleasure. And I may with the same confidence appeal to the verdict of any who hath tried these two contrary states, and doubt not but he will from his experience confirm the most profuse and even Poetick declamation that can be made on this Theme.

28. ALL I shall add is, in a joynt relation to this and the two former, by observing that illuminated understandings, regulated Wills and Affections, make up a great part of the *celestial happiness*. The *Angels of light* would no longer have right to that title, without these. The *spirits of just men made perfect*, were improperly so styled, *Heb. 12. 23.* had they not received this accomplishment of their nature. And the greater degrees hereof we arrive to here, so much the more sensible anticipation have we of those divine joys. And sure thus to partake with Angels and Saints, is to be happy, and will be acknowledged so by all, whose value and wishes of a *Mahometan Paradise* render them not uncompetent to estimate these purer and refined pleasures.

29. IF from hence we proceed to those *outward effects*, which are the results of these inward, we shall find they are all full of delight and satisfaction. Courtesie and friendliness of Behaviour

haviour does not only cast a glorious lustre round about, attract the eyes and hearts of others, but it also reflects with cheerful and comfortable gleams upon our selves. For, Man being designed by God for a sociable creature, hath such propensions and inclinations put into him, as are proper to that end: and these are gratified and pleased, when we so demean our selves, as may answer that intention, towards which nothing can be more necessary than this debonnaire and gentle carriage. For that allures people to our conversation, whereas the contrary roughness frights and deters them, (the churlishness of a *Nabal* makes men they cannot speak to him, 1 Sam. 25. 17.) it gives a man part of *Nebuchadnezzar's* fate, separates him from among men, by forcing them to withdraw from him; and that the worst part of it too; the *hairs like Eagles feathers*, and the *nails like birds claws*, being much the lighter degree of the infliction, fit to pass for dress and ornament, compared with that more deforming disguise this rugged temper puts upon a man. And as on the one side, this morosity and sourness of humour is very uneasy, so on the other is that form of fawning and flattering compliance, which some call *Civility*: It obliges men in many circumstances to renounce their ease, their health, yea their understandings too, and keeps them in such constraint, that one may truly say, a less measure of self-denial would serve to constitute a man a good Christian, than an exact *Courtier*; whereas he that keeps himself in a just mean,

mean, neither drives away one sort of company, nor buys the other so dear: He has a Standard-measure, by which to dispense his Civilities, *viz.* The quality and worth of the persons; and confounds not himself with those more unjust and mutable rules of their expectations. So in the first of the instances he keeps himself a Man, whilst the other is in some respect a Beast; in the second he preserves himself a Freeman, whilst the other is a Slave: And sure I may refer it to any mans decision, which is the pleasanter state.

30. NEXT for the Words, 'tis not to be doubted but that calm and temperate Language has the advantage of that which is passionate and rageful; and that not only in respect of decency, but ease too; of which there needs no other testimony, than that visible perturbation and uneasiness observable in all who are under such a transportation. So in like manner, when the words are pertinent and weighty, they give not only more satisfaction to the hearer, but to the speaker also: This may be judged by the contrary displacency men have at themselves, when they are conscious to have spoken impertinently or undecently. By satisfaction, I mean not that vanity, which men too often affect of shewing their parts, but a just and sober complacency, arising from the conscience of having regulated their discourse by the measures of a Wise man and a Christian, the having said that which may be of benefit, but cannot be of mischief to his Auditors.

Auditors. And this surely is a much more real pleasure than any can be had in the contrary kind of dialect. If to this it be objected, that generally none are so much delighted with their own discourses, as they who talk the most vainly and absurdly: I answer, that even these are not pleased with the vanity and absurdity; their pleasure results from a mistake, supposing it to be the quite contrary. And this helps to evince, that solid and prudent speaking gives satisfaction, since even the shadow and fiction of it can be made to yield it.

31. LASTLY, for the Employments, they surely must afford most of contentment, when they are most noble and excellent: they do so at the time, in the direct line, they having more of agreeableness to the nature and dignity of a man; but they do yet more so in the reflection, when a man looks back upon his day or week spent, and finds his business has been worthy of him, it exhilarates and revives him, enables him to pass his own approbation on himself, and as it were to anticipate the *Euge* he shall one day receive from his great Master. But he that gives himself only the idle divertisements of a Child, or sets to the baser drudgeries of Vice, cannot reflect without confusion: which is so well understood by such persons, that they are fain to take sanctuary in a total Inconsideration, never daring to ask themselves, What have I done? Which bears full testimony to the excellency and felicity of ingenuous Employments, since they that decline

cline those, are forced also to decline themselves, grow out of their own acquaintance and knowledge.

32. AND now what Objection can there lie against this duty, which is in all the parts of it so advantageous and eligible, that it becomes duty not only to God, but even to themselves, their own present interests and satisfaction? Shall pleasure it self lose its nature, adopt the properties of its direct contrary, and become irksome and abhorred, only because 'tis twisted with Obedience? Is there so perfect an antipathy between God and them, that 'tis impossible they should have the same objects of delight? or can no Joys have any taste with them, that are not the causes and fore-runners of eternal sorrows? This were such a degree of perverseness, as common Charity bids me not to expect; and I see not what else can evacuate the pleasure that attends the improvement of this Talent of Education.

33. AFTER all this, I foresee it not impossible that some may plead an Exemption from this Obligation, by affirming they want the ground of it, that they never had this Education. I am not willing to fancy there have been so many unjust and unkind Parents as may qualify any considerable number of *Gentlemen* for this Plea: But to those few that can really make it, I shall not think the foregoing Discourse wholly impertinent; for, by shewing them the Advantages of what they say they thus want, it may in-

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cite them (not to murmur at the negligence of their Parents, but) to attempt the repairing of it by becoming their own Guardians, putting themselves into Discipline, and by the strict Laws of Reason governing and restraining those Passions, which by the liberty of their Breeding have got head, by this means supplying to themselves the first part of Education: And the like may certainly be done for the latter also, if they will but deposit that common error, of thinking it more manly to be ignorant than to learn, and be content to put themselves in a course of Erudition, which a man may do for himself in his Closet, as well as a Tutor may do for his Disciple in a School; and though he want many of those Advantages the other hath, yet 'tis possible they may be in a good degree supplied by that industry and desire, which all those are supposed to have, who are thus their own Pupils; and there want not instances of the success of them who have thus attempted, but I confess there are too few Examples of the Attempt, men being apt to sit down contentedly under this want; whereas let the same persons have an entailed Estate alienated from them by any act of their Fathers, they are not then so tame, but will struggle to the utmost to recover their rights. Yet certainly an Ingenuous Education is as properly the Birth-right of a *Gentleman*, as any the most firmly settled Inheritance can be: Why should they then acquiesce in that so injurious an Alienation, and not seek by all endeavours of their own to retrieve this so precious a Possession? SECT.

SECT. V.

Of the second Advantage, Wealth.

1. **T**HE second Advantage we are to consider is that of **Wealth**, which that it is a blessing will I know readily be assented to by all, mens desires and earnest pursuits after it sufficiently evidencing the general esteem is had of it. Yet though the Conclusion be right, it is to be doubted many infer it not upon due premisses. 'Tis not Riches simply considered that are the felicity, much less those luxuries, to which they are often made to minister; but they are like to a fertile ground, which if left without culture, none bears so rank Weeds, but if rightly husbanded, yields abundant profit; and thus to manage and improve them is not only the Interest, but the Duty of all those to whom God hath committed them, this being the one designed Advantage, for which they were intrusted to them.

2. Several Improvements there are, of which they are capable; but before I proceed to them, I must mention one part of Duty, as fundamental to all the rest. And that is the well husbanning of them; not in a figurative, but real sense, the having such a provident care of those

goods and possessions, wherewith God hath blest a Man, as may secure them from that Consumption, to which carelesness and sloth will infallibly betray them. This surely is obligatory in many respects. First, in Thankfulness (I had almost said civility) to God, who having dispenc'd them as a liberality, 'tis ingratitude, yea affront to give them no regard. Secondly, in Justice to a mans posterity: He that has received a fair Inheritance from his Ancestors, if he suffer his supine negligence to cut off the Entail, he defrauds those that were to have succeeded him in it, and becomes that *troubler of his own house*, to whom *Solomon, Prov. 11. 29.* assigns no other *Inheritance* but the *Wind*, which is indeed all such a person is like to derive upon his Issue, the common air being oftentimes their only Patrimony. Thirdly, in order to all those ends to which Wealth was designed by God, which depend on this, as Accidents on their Subjects, and so are all at once evacuated and nulled by the dissipating of that wherein they are founded. All which considerations do naturally inforce upon men the necessity of a prudent managery.

3. THIS being supposed, and the person having, as in our Law-forms is usual, covenanted to stand seised of the Estate, let us now see what are the proper uses, to which it is to be limited.

In the first place, we may rank that of Contentedness in his portion; which though to one that is set to wrestle with want it might seem a hard precept, yet to him that flows with abundance

dance it might be thought rather a needless than difficult injunction, if experience did not testify, that contentment is oftentimes as great a stranger in Palaces as Cottages.

4. OF this excellent both virtue and felicity, there are two parts, the one a chearful injoyment of so much of his Wealth, as may decently (I say not vainly) support him in that quality wherein he is placed : God does not make Rich men such meer Conduit-pipes of Wealth, that they must pass all, without retaining any thing themselves ; but rather like the Earth, which though she conveys the Springs through her veins, yet is allowed to suck in so much, as may give her a competent refreshment ; and he that does this moderately, and with a thankful reflection on that liberal Providence, which thus *gives him all things richly to enjoy*, 1 Tim. 6. 17. falsifies no part of his trust, nor abuses his Stewardship, this being, as it were, the allowed Fees of his Place, a Pension allotted him by the bounty of his Lord.

5. THE other part of contentment is that, by which the desires are terminated within the bounds of his own possessions, and not suffered to range wildly into other mens, like *Ahabs* into *Naboth's vineyard*, using their Wealth, as Anglers do their Fish, to bait Hooks for more, by making it an Instrument of extorting from others ; which is so great a guilt, that it nearly concerns them to secure themselves against it, by a perfect satisfaction in what is properly

their own. Nay, even in what is said, there is caution to be had, that there be not too eager and vehement endeavours of multiplying it, and that not only by an unlawful commixture with other mens, which is the sin either of oppression or fraud, but even from its own stock, for that may be covetousness, and is surely a direct opposition to the divine dispensation. For when God hath given a man a full fortune, and by that manumitted him from those carkings and sollicitudes to which needier persons are exposed, for him to make it his grand business to project how he may add to that heap, or in the Prophets phrase, *lade himself with thick clay*, *Hab. 2. 6.* What is it but the degrading and pulling himself from that Sphere wherein God hath placed him, a voluntary sale of himself to the Gallies or Mines? In this respect therefore I may not unaptly apply that Exhortation which the Apostle makes in another, *Gal. 5. 1. Stand fast in the liberty wherewith Christ hath made you free.* Let not him whom God hath by a gracious and peculiar providence exempted from this meaner servitude, and vassalage to the world, relinquish that so valuable a privilege, give up his ear to be bored by *Mammon*, when God proclaims a *Jubile*. Yet 'tis possible the quality of some mens Estates may be such, that they may be capable of advancement by a moderate and easie Industry, such as may no way divert them from more excellent Employments, but may rather be a recreation than a toil: And in that case

case I know no obligation lies on them so to desire an Improvement, as not to chuse a profitable, before an expensive divertisement, to spend those vacant hours upon that, which remain by way of overplus from more worthy designs and entertainments. But the perpetual solicitous pursuit after more wealth, is certainly a culpable inordinacy, as being inconsistent with that contentment and acquiescence which is the duty of every man for whom God hath thus liberally provided, and such as will besides be likely to undermine another main part of this obligation.

6. SUCH in the next place we are to account the Charitable dispensing of his store, to supply the indigencies of wanting persons; which surely is to be lookt on as the grand and most considerable end of his receipts. God, who is the common Friend, as well as Father of all men, is not to be imagined so partial, as to provide pomps and luxuries for some, and in the mean time leave others destitute of the necessary supports of life; yet if we look no deeper than the visible portions of Poor and Rich, there is no evidence of the contrary. But when we examine upon what Conditions and Proviso's that Abundance is conveyed, we shall have no temptation so to asperse or *charge God foolishly*: For though he have not dispensed so immediately to the Poor, yet he gives them as it were Bills of Assignment upon the plenty of the Rich, a right to be supplied by them: so that the difference

ference seems to be only that of an Elder, and Younger brethren ; the Elder usually carries the bulk of the Estate, but then that is charged with provisions for the Younger ; and if the quantity of those be not distinctly exprest, but left indefinitely, that Act of Trust in the Father lays the greater obligation on him, not to deceive it by too mean and scanty a distribution ; for now himself is become a Father to them, and therefore should proportion his bounty by the tenderness and bowels of that most affectionate relation. And this may not improperly be deemed one reason, why among such multitudes of commands of Charity in the Gospel, there is yet none that expressly allots the proportion of our Alms, that by this act of confidence, as it were, men might be obliged to the higher liberality : And he that shall make this Incentive to it, a pretence to excuse the want of it, is sure a most criminal perverter of the divine intention, treacherously countermining Gods sacred arts, as if 'twere not enough to rebel, unless in a further contempt he assaulted him with his own weapons. Certainly God never designed *Lazarus's* portion should be made up only of the *Crumbs from the Table* : For though indeed *Dives* is taxed that he gave him not them, yet if he had, such a dole would sure never have rescued him from the place of torment. He who rests in a Rich mans bosom in Heaven, is to have some proportionable treatment from those on Earth, some more hospitable reception than a lying at the Gate,
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some better Chirurgions than Dogs to cure his Sores; and those that refuse it him, must be presumed to contemn not only the *Lazarus*, but the *Abraham*, yea the Heaven too that receives him, since that which qualifies him for an admittance there, is not able to recommend him to their least regard.

7. I SHALL not attempt to proportion mens Charities, since God hath not; yet there are some general measures to be made to bound them on the sinking side, that they fall not to too scandalous a lowness; which having been done already by a * better Pen, I shall refer the Reader thither. But those yet leave mens Compassions full

* Dr. Hammonds
Practical Cate-
chism.

scope to grow up to what greater height Gods grace and mens exigencies shall advance them: And surely the latter may sometimes be such, that it will become every Rich man not only to rife his Coffers, pour out whatsoever his superfluities have there amassed, but also to defalk much of his own accustomed enjoyments, cause the Rafter to pass even upon his whole Equipage, to cut off all Excrescencies, all exuberant Expences, that so the stream may run the fuller in that one channel which Gods providence thus cuts out for it. Whether this may not be a proper season for it, I leave every considering person to judge. At the present I shall beseech every man to whom God hath given Wealth, sadly to ponder how scandalous a thing it will be for him who has been the Object of so great Bounty, to decline
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the being an Agent in any ; to discover himself to have suckt in nothing of the virtue, amidst such an influence of the commodities ; and to defie the Example of that Liberality, by whose effects he lives. But withall let him consider the danger of it also, how dreadful a guilt (and consequently vengeance) he draws upon himself, if he shall defeat this so main end of his receipts. It is indeed a complication of many crimes not only against Man, but God also : I shall instance only in two, most generally decried, and yet most eminently contained in it, Unthankfulness, and Falseness.

8. GOD in his wisdom discerning that Equality of Conditions would breed confusion in the World, has ordered several states, design'd some to Poverty, others to Riches, only annexing to the Rich the care of the Poor ; yet that rather as an advantage, than a burden, a seed of more wealth both temporal and eternal. Now in this division of men, those on whom he hath caused the better lot to fall, can owe it to nothing but his gracious disposal ; and therefore had been certainly obliged to submit to any the most difficult tasks he should have dispensed with it. But now that in his great indulgence he has so tempered the command, as to render it not an allay, but an enhancement of the mercy, he that gives it only a bare tasteless compliance, betrays himself to want a just sense of it ; but he that flatly resists it, is in the most transcendent degree barbarously ingrate. Nay, I think I might have
laid

laid the charge higher, and called it malice; for what beneath that can provoke a man thus to resist his duty and interest together?

9. **NOR** is this all, 'tis also the greatest Perfidiousness: Every rich man is, as I said before, God's Steward, and particularly intrusted to provide for the indigent parts of his Family, such are the poor and needy. Now if he leave them destitute, and suffer either his riot or covetousness to feed upon their Portions, what more detestable falseness can be committed, not only in respect of them, whose right he thus invades, but of God also, whose trust he abuses? Many other enormities there are in Uncharitableness, which as so many misshapen limbs concur to the making up this deformed Monster; but I shall suppose it sufficient to have pointed out these two, which being the most protestly contrary to ingenuity, I must hope will carry a very averting appearance to those who so especially pretend to that quality.

10. **TO** this positive part of duty, the being rich in good works, we find the Apostle connects a negative, *1 Tim. 6. 17. Charge them that be rich in this world that they be not high-minded, nor trust in uncertain riches.* And we need not resort to implicate faith in the Author, to perswade us of the great propriety and fitness of these cautions; 'tis too evident that Pride and Confidence are diseases that usually breed in full and opulent fortunes, and as they spring from the same root, so do they, like neighbouring branches, mutually shelter
and

and support one another. He that is high-minded, abhors the submission of any foreign dependence, and therefore gladly anchors on any thing he can call his own; and thinking his wealth most properly so, he has as great an aptness, as holy *Job* expresses an aversion, to *make gold his hope, and to say to the fine gold, thou art my confidence, Job 31. 24.* On the other side, he that trusts in his Wealth, is by that fortified in his pride. It is *Aristotle's* observation, that *wealth makes contumelious and insolent*; which I presume he infers not only from experience, but reason also; for the ground-work of humility being the sense of impotence and defect, he that assumes a self-sufficiency, undermines that foundation, and in stead of it lays the *Basis* of the quite contrary temper, all haughtiness and elation of mind. A memorable Example of this we have in the insolent reflections of *Nebuchadnezzar, Dan. 4. 30.* which had withall so dismal a consequent, as, me thinks, should like *Lot's wife* remain a perpetual monument to deter others from all approaches towards the like vanity.

II. AND certainly it is a most important concernment of rich men, to fence themselves against this double temptation; to which purpose they can hardly find a more complete armour, than what they may borrow from one short sentence of the Apostle, *1 Cor. 4. 7. What hast thou that thou hast not received?* Let them look on themselves as meer Receivers, and then with what pretence can they pride themselves in that wherein

wherein they are barely passive? Nay indeed if it be thoroughly scann'd, these Receipts imply cause rather of shame than boasting; the being filled from anothers hand, is a sure Argument (and tacit Reproach) of a natural and original emptiness; and if God have dealt so liberally with them, they may collect 'tis in compliance not with their merits, but infirmities; his having made them rich is a strong presumption, he saw them not prepared to be innocently poor: And sure Pride must be a subtile Alchymist, that can hence extract matter of vanity, and might with equal Logick have perswaded the *Jews* to glory in those Indulgences, which were granted them only for the *hardness of their hearts*.

12. IN like manner if they reflect on their riches as received, it renders them also a most unfit object of *Trust*. For if they were given, they may also be taken away. We hold all by that old *tenure*, which the Lawyers style *Alodium*, because it is from none but God: and his gifts (of this kind at least) are never so absolute, as to exclude power of revocation. He then that enjoys a thing not upon right but bounty, must ask his benefactor how far he is to presume on it. And if they would do so in this case, they would soon be resolved how little confidence were to be reposed in wealth. They may hear God the great Patron tell them by *Solomon*, that *riches make themselves wings and fly away as an eagle*, Prov. 23. 5. by *Christ*, that the *Treasures* which they lay up here are liable to the *Moth*, and *rust*, and *Thieves*; and

and by the *Apostle*, that they are *uncertain riches*. Nay indeed, if they would but ask themselves, their own daily experience and observation, that would bear the same testimony. Every day almost gives some renewed instance of it. What multitudes of accidents are there to which mens goods are liable? A rough Wind, a tempestuous Sea sinks at once the Merchant and his Ship: an ill season, an hungry soil eats out the Husbandman: and they who run not either of these hazards, those whom neither the water nor the earth swallow up, a Fire may yet consume. And can there any security be fanci'd in that wealth, which is thus a prey to each element single, and yet more often to them united in man, to whose frauds or violences more have owed their impoverishing, than to any of the former accidents? And now what greater infatuation can there be, than to place a trust on that which is so flitting and unsteady, to lean on a broken reed, or in *Solomons* phrase, to set ones eyes upon that which is not?

13. BUT if by an impossible supposition, we should imagine Riches to be as permanent, as they are indeed transitory: yet unless they had as well *Strength* as constancy, they could with no reason be depended on. He that stays by his friend to the last minute, if he have no power to assist him, is only a spectator, not a reliever of his sufferings. And alas, how many miseries are men subject to, in which wealth can give them no aid! Is a man afflicted in his body with pain? the
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Indies are not a competent price for a minutes ease, an hours sleep. Is he persecuted in his Name with reproach? 'tis not whole *Ingots* of gold that will stop the mouth of Fame: nay oftentimes the obliquie is it self meerly the progeny of his wealth, that breeding envy, and envy detraction. But if the sore lie yet deeper, if it be the *Soul* that suffers, that is yet farther removed from possibility of relief this way. If it suffer as a slave under the dominion of sin, no treasure can redeem from that vassalage. Wealth does indeed too often by administering temptation strengthen those chains, but it cannot break them, as appears too evidently by the number of such rich bondmen. If it groan under the guilt of sin, labour under the terrours of an accusing Conscience, alas! gold is no balm to a wounded spirit: the luxuries which that has supported may help to pierce, but it has no power to heal. Or lastly, if the soul fall finally under the punishment of sin, there is no commuting that penance, buying off that smart: Riches abused may indeed swell the accompt, and multiply the stripes, but they can never bribe the remission of any. The Wise-man hath assured us this, *Prov. 11. 4. Riches profit not in the day of wrath.* Nor does this carry any opposition to the counsel of our Saviour, *Luke 16. 9. of making friends of the Mammon of unrighteousness*; for he refers not there to any natural or inherent property of riches, but only to that extrinseck and accidental advantage may be made of them proportionably to

to what was said before of the *unjust Steward*, whose dexterous managery was it that rendred his Lords debts so useful to him; not that they had any proper innate vertue to secure him from the necessity either of begging or digging. And therefore we see Christs words run not in an Annunciative, but an Exhortatory style: he tells us not that *Mammon* shall make us friends, but excites us to make that our own care, and by a prudent disposure to make it subservient to an end above its native efficacy. But all this is sure very reconcileable with that natural impotency we have observed in it. Wealth charitably disposed may have excellent effects, but yet those are to be ascribed to the charity, not the wealth, which still remains in its own essence the same unactive lump in the Chest, that it was in the Mine, like the heathen Deities, unable to protect its most zealous Idolaters. As a further instance whereof I may add that which will sound very like a riddle, that riches cannot deliver even from present Want: which yet is demonstrably true in all those rich Misers, whose bellies are lank, while their coffers are full; a sort of Tantalized creatures, not peculiar only to this latter age, for we find them described by *Solomon, Ecclesiast.* 6. 2. *A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof.* So insignificant a thing is wealth, that without the addition of a new power it enables him not to receive the least benefit from it.

14. WHEN all this is considered, what is there in wealth that can invite the least confidence, since it appears so utterly unable to secure men in their most important interests, nay to do that which it most immediately and most colourably pretends to, the keeping them from want? And therefore he that will not run himself upon that sad defeat of being disappointed in his trusts, failed in his greatest exigents, must look out for some firmer ground whereon to build. But alas! our soil affords it not: all here below was long since pronounced by one that wanted neither wisdom nor experience, to be Vanity. Such mutations and vicissitudes attend all sublunary things, that he that attempts to erect any durable satisfaction on them, outdoes the folly of that absurd architect Christ mentions, and builds not on the *sand*, but *water*: and in this sense the world is still under a deluge, not so much dry ground, as where a dove may rest her foot.

15. WE are then driven by way of necessary refuge, to that which should be our voluntary choice, to come home to the *Ark* to shelter our selves under his wings, where alone we may securely rest, and according to the advice which the Apostle subjoins to these cautions, to *trust in the living God*. And to do this amidst all the seducements of Wealth, to see through all those mists which the fumes of Plenty raise, and whilst they enjoy the gift, to confide only in the Giver, is indispensably the duty, and should be the care
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of

of every one, to whom *S. Paul* directs this charge,
All that are rich in this world.

16. AND such in the last place are to take notice of another branch of their obligation, and that is to use that advantage which their Wealth gives them, towards the exercise of *Temperance*: which indeed can never be known to be truly such, but when there are opportunities and temptations to the contrary. He that hath nothing wherewith to maintain a Riot, leaves it doubtful both to others and himself, whether his Abstinences be the effects of Poverty or Temper; but he that has all the fuel for Luxury, and yet permits it not to kindle, he approves his Sobriety to be indeed his Choice, not his fate. And this is a most excellent privilege of Wealth: and though 'tis to be doubted it scarce finds room in most of our Catalogues, yet certainly it merits a principal place, as being much the greatest of all those, which reflect only upon the person himself. This resisting of Temptations is truly that Heroick courage worthy of those that pretend to Honour, fit to denominate a *Gallant man*. I wish those who seek that reputation by many rash and unwarrantable Adventures, would here entertain their youthful Ardours, this being a Field where they may be assured never to want Combatants. One while *Gluttony* presents it self, armed with the allurements of a full and delicate Table: and though one would think him but a despicable Assailant, that has only the Kitchen for his armory, yet experience shews us, those
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edgeless weapons may vie with the keenest for the mortalness of their effects. At another time *Drunkenness* sends a Challenge by delicious Liquor, cheerful and diverting Company, and that not without menace of infamy to him, who shall own so much religious cowardise, as to fear to hazard his Sobriety in the encounter: Sometimes again *Lust* attaches him with the piercing darts, the killing glances of a prostitute Beauty. In the mean time *Pride*, the most sly and treacherous of all the rest, is perpetually laying ambushes for him in the adorations of his Flatterers, the vanity of his Attire, and innumerable kinds of Excesses. And now what *Knight-Errand* would wish for more Encounters? Or why should men range abroad to invite Quarrels, whilst they tamely suffer such Troops of enemies to bid them daily defiance? 'Tis, they say, a *Maxime* among the *Swordmen*, That *he that has once been baffled, is ever after an incompetent Challenger*: I wish it might have this one sober application, that men would suspend all other *Duels*, till they have righted themselves on their Vices, and by some signal Conquests redeemed themselves from that obloquie and defamation, which these mean, yet insulting Adversaries have exposed them to.

17. **HAVING** shewed what Uses are duly to be made of *Wealth*, let us now look back, and consider whether any of them be ordinarily discernible in *Practice*. And here we shall meet with one sort of men, who stumble at the very

threshold, that fail in that first part of duty, on which all the rest depend: I mean those who by a supine negligence suffer their *Estates* to moulder and consume insensibly, for want of an easie inspection and oversight. Of such as these former Ages have afforded instances, and doubtless the present also, though the number of the luxurious wasters do now so overwhelm them, that they are the less discernible. And though this seem to be the effect only of sloth, yet certainly there are other concurrents to it, generally these two: first such an overweening of their wealth, that they think it inexhaustible; and secondly an opinion that it is a mean and pleasantly thing for a *Gentleman* to give himself the trouble of looking after his fortune. The motives are too ridiculous to deserve a confutation; but in the mean time it cannot but extort pity, to see *Families* ruined by such vain whimsies. And what tolerable account can such a Parent give to his begger'd Off-spring, to whom 'tis very likely he may propagate the pride and sloth which made the meer managery of an Estate too hard for him, and yet withal bequeaths them the sadder toil of getting one? Nay, what account can he give to God, from whom he received it, in order to several ends, if he thus at once defeat them all? 'Twas a Command to the *Jews*, that they *should not cut down Fruit-trees*, though it were for so necessary an use as to advance a *Siege*, *Deut. 20. 19*. But this is the hewing down that Stock, from which so much good Fruit should spring, and that

that without any pretence either of necessity or reason.

18. OUR next view will present us with *another* sort of *person*, who as much transgresses the duty of contentedness in both the parts of it. 'Tis no prodigy to see men, whom God hath afforded the portion of the rich, scarce to allow themselves that of the poor; so letting their eye be evil even to themselves, *because Gods is good*. The *Egyptians* were such jealous Reverers of those Creatures which they worshipp'd, that he that violated them was in *danger of stoning*, *Exod. 8. 26*. So these men who have set up their Wealth for their God, pay it so much veneration, that as they are impatient to have it invaded by others, so they are afraid to offer the least violence to it themselves. They have Inshrined it to receive their adorations, and it is now become Sacrilege (indeed the only one they scruple) to debase it to the supply of their necessities. They are strange austerities which the *Votaries* of this Deity will endure, even beyond the mortifications of the most rigid *Ascetick*. Their whole lives are a perpetual contradiction to all the appetites of Nature; yet alas! that infers here no compliance with those of Grace, but as if they meant to set up a *Third* party in the world, they equally oppose these. And now he that thus oppresses himself, no wonder if he do the like to others, if he extort the utmost that either power or fraud can wring from any. And that this work may not be retarded, he is provided of variety of instruments

for it. Sometimes Bribery must give him a legal colour to rob his neighbour. Or if a Witness prove a better *penny-worth* than the Judge, Subornation shall do the business. Sometimes Extortion shall prey upon a needy Creditor, and that not only with the slower gnawings of the Canker, but with the more ravenous devourings of the Vulture, Sometimes the Rack is brought out, and a poor Tenant fastned on it, and there so strained and distorted, that he can never knit again to any competent subsistence. Sometimes again a poor neighbouring Prodigal shall be spurred on to farther riot, fed with money, that so by a forfeited *Mortgage* he may seise on his Estate. In a word, 'twere endless to reckon up all the engines of rapine which this greedy Invader hath in his magazine. And of such a one I presume every man will pronounce, that he notoriously violates the precept of Contentedness.

19. **BUT** though this be the grossest, yet is he not the only Transgressor. There is also *another* more plausible sort, who though they do not thus seek to encrease their wealth at other mens costs, yet do it too much at their own: whose Brains are meer forges of Projects, perpetually hammering out some new Contrivance for gain, that continually travel in birth of some fresh Improvement, suffer all the pangs and throws of a carking solicitude in pursuit of it. I know this piece of *Covetousness* hath better luck than the rest, and passes for a creditable thing, under the specious name of good husbandry; but sure

sure if it be throughly penetrated, it will appear no less opposite to Contentment than the former. Nor can that guilt be invaded by those that say, they seek to advance their Fortunes, not out of the Misers design of hoarding up, but out of the more generous purpose of living more splendidly. For sure he that covets more to spend, is as little contented in his portion, as he that covets more to lay up: he that thinks his Table too scanty, his equipage too low, is as far from being satisfied, as he that thinks his land too little, his bag too empty. So that 'tis apparent these arrows come out of the same quiver, though they be shot at several marks.

20. AND between both these motives of griping, no wonder if the *Duty of Alms-giving* be crouded into a very narrow compass. That excellent vertue of Charity has indeed much of the Image and impress of *Christ* upon it: but the World has given it a further kind of conformity with him than he ever design'd, its crucifixion between Covetousness and Luxury, being the counterpart of his *hanging between the Thieves*. There wants only one member of the parallel, the *breaking the legs* of these *Malefactors*, which God knows our *Souldiers*, nay many Armies of them have not been able to do. The many instances these times have given of the sudden dissipation of mens Idolized heaps, have not yet so disciplin'd the Worldling, as to perswade him to *lay up his treasure in heaven*, And the loud calls

of God to weeping and *mourning and girding with sackcloth*, have most preposterously been Ecchoed back with the louder noise of mens revellings, and wild jollities. And then they who thus despise the judgments of God, are very unlikely to compassionate the miseries of men, and I doubt there are many who thus answer the character of the unjust Judge, *Lu. 18. that neither fear God nor regard man*, nay that far outgo him in inexorableness of temper. He was to be wrought upon by *importunity*; but so petrified are these mens bowels, that no prayers nor tears can dissolve them. 'Tis a much easier task to dig Metal out of its native Mine, than to fetch it out of the covetous mans Coffer. The Earth, though she hide, yet she guards not her treasure, 'tis accessible to the industry of any that will search for it: but he like an *Argus* stands Centinel about his, and sounds an alarm upon the remotest appearance of a poor suppliant. With what jealousy does he eye any that he can but fancy to come upon that ungrateful errand, and then how many arts has he to prevent the assault? Or if by some extraordinary Charm all his eyes have so slept at once, that he happen to be surprised, yet he has so many weapons of defence, that the assailant shall gain little by it, but the shame of an open repulse, being sure to find him impregnable. As for the *Voluptuary*, he has so many expensive lusts to maintain, that he has difficulty enough how to gratifie all them in the distribution of his wealth: they are competi-

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tors to each other, yet joyn to keep out that which would be a common one to them all. He that grudges not the wildest profusions of his wealth, yet thinks an Alms will undo him. 'Tis the grand business of his life to contrive wayes of expense: yet when any object of charity presents one, he becomes thrifty on the sudden, like the *Sensitive plant* shrinks at that touch, and that open hand of his clutches as fast, as if some convulsion had contracted it. Thus totally have men forgot upon what terms their wealth was given them, and thereby like miserable Chymists, extract Poyson out of Cordials, a Curse out of a Blessing. Riches were designed by God to be subservient to that Compassion which he has implanted in humane nature: but now they are become the means of suppressing and eradicating it. Rich men look upon poor, as if they were creatures of another *species*, things wherein they were perfectly unconcerned. 'Tis *Strada's* fancy, that there is such a sympathy raised between two Needles touched by the same Loadstone, that persons at the greatest distance may by the consent of their motion maintain a correspondency. I shall not undertake for the truth of the Experiment, but however methinks 'tis matter of reproach to us, that these inanimate creatures should have so much observable accord, as to give pretence for such a conjecture, whilest men who have so many undoubted principles of union both from nature and grace, have quite extinguished all effects of them. That too many have so, there
needs

needs no other evidence than the many unfuc-
cour'd extremities of the Poor. For how else
can it become possible, that one rank of men
should gluttonize, and another starve? That he
that thinks it death to endure either the want or
moderation of a Meal, should never consider
what are the gripings of the still empty sto-
mach? That he should without all regret see
his own humane nature pining and languishing
in the person of his poor brother, whilest in
himself 'tis oppress'd with the quite contrary ex-
cesses, and might be relieved in both by a more
equal distribution?

21. AND now who can sufficiently deplore,
the wants of the Poor, shall I say, or rather the in-
humanity of the Rich! This surely is the sadder
spectacle of the two: the one only suffers, the
other sins. And that suffering too may end in
eternal refreshment, whereas the other in end-
less torment. *Lazarus rests in Abrahams bo-
some*, when the uncharitable *Glutton fries* in per-
petual flames. And oh that this were through-
ly weigh'd, that they would consider that every
degree of unmercifulness they shew to others,
reverts with a rebounded force upon themselves!
Alas, 'tis not so much the poor mans body, as
their own souls, that sue for their alms. And
whenever they shut up their bowels of compas-
sion from the one, what do they but σφραγίζονταῖς,
seal up Gods store-houses and treasuries from the
other? When they deny the crumbs from their
table, they deny themselves a drop of water to cool
their tongues.

22. BUT

22. BUT I fear this of Illiberality may pass for a moderate crime in this Age, when so many are guilty of another so far transcending it. For do we not see divers, who instead of abating their Excesses to relieve the Poor, do *maintain* their Riot upon them? If the desperate *Debts* of poor Tradesmen were examined, I doubt not this would appear a sad truth. 'Tis become so fashionable a thing to run into Scores, and so unfashionable to pay them, that he is scarce thought well-bred, that has not bankrupted one at least of each Trade he deals with. Their only care is to get credulous Merchants, who so long as they trust stoutly shall have fair words, but if once their faith fail, then, as if the *Solifidian* doctrine had stretcht it self into Traffick as well as Divinity, they are pronounced Reprobates, and as solicitously avoided as the *Separatist* shuns a person whom he is pleased to call carnal. Posterns and obscure passages are contrived, on purpose to escape them; so that a poor Creditour must give many daies, nay moneths attendances, before he can so surprize a *Gentleman*, as to come but to ask his own; and then the best return he usually meets with, is some empty promises to bribe a delay. But sometimes he fares much worse, and as if 'twere a crime not to starve silently, he is reviled and reproached, and harsh and contumelious language become his only payment. It has been received as a Maxim, *That we are all kind to our own creatures*: But this case shews 'tis no universal rule; for those who thus make

make poor men, are of all others the most barbarous to them in their poverty. But let those who thus shuffle off their Reckonings with men, remember that there will come a day, when they shall not be able to decline their Accompt to God. And with what horreur and confusion must they appear at that Audit, when they shall be charged not only with the mispending their own estates, but other mens, the having added robbery to unmercifulness?

23. IF in the next place we shall reflect on the Apostles caution of *not being high-minded or trusting in uncertain riches*, we must turn to our Bibles to be satisfied there was ever any such charge given, there is so little of it to be read in mens practices. Humility is a plant, that is carefully weeded out of all rich grounds, accounted a mean degenerous quality, that like *Treason attaints* the bloud, and forfeits Nobility. *Gentlemen*, though they are for the most part very guiltless of the *Pharisee's* abstinence, the *fasting twice a week*, do yet transcribe the worse part of his copy, the thinking they are *not like other men*, and believe it a justice they owe their birth to do so. They have mounted themselves aloft, and looking down from those Pinnacles of Honour, all below seem little and contemptible, creeping things of the Earth, *Worms and no Men*. I am not so for confounding of Qualities, as to exact they should chuse their Intimates and Companions out of the lowest rank. I know Prudence as well as Pride has drawn a
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Partition-wall between them (though perhaps the latter has raised it to an unnecessary height) but I wish it might be remembred, that as the Precept of *Not eating Bloud* was designed not for it self, but as an Hedge against Murder, so that just distance, which Order recommends between the Noble and the Mean, is valuable only as a fence against base and ignoble practices; true greatness consisting in despising not the persons, but the vices of the vulgar. Yet here alas! the sense is quite changed, and many who look the most fastidiously on the one, will yet mix freely with the other; and while they soar the highest in the opinion of their superiority, do yet stoop to the sordid bestialities of the most abject of men. Nay, indeed this Lure does sometimes make many of them descend even from their punctilioes, and those who at another meeting must have lookt for no other treatment but what *St. James* describes, *Jam. 2. 3. Stand thou there, or sit here under my foot-stool*, shall in the rounds of good fellowship be equal with the best: such a Leveller is Debauchery, that it takes off all distinctions. But in the mean time how great a shame is it, that such vicious motives shall have force enough to make them thus degrade themselves, when all the Engagements of Christianity are not able to do that which is much less, to abate any thing of those tumours, those swelling conceits of their own greatness or (in the *Psalmist's* phrase) to make them *know themselves to be but Men*.

24. NOR has the *other* branch of the caution any better success among them. 'Tis in many of them too discernible, that they place that *Trust in uncertain Riches*, which they should repose only in the *living God*, so making his Gifts his Rivals, and raising him a Competitor even of his own Bounty. For this we need no other ways of probation, than only to examine, whether it is, that in any case of difficulty or distress they make their earliest and most importunate addresses, for there we may conclude them to fix the greatest confidence. And I fear 'tis too apparent, that where wealth makes but any the slightest pretences, promises the least aid, though but remote, and at the second hand, it has most of their applications. Thus in case of *Disease*, they whose plenty enables them for the costlier methods of cure, is not their first resort thither? do not their Fees fly faster than their Prayers? and are they not much hastier to invite the Physician than the Divine? Nay, indeed the latter is scarce ever admitted, till the former have forsaken them; a shrewd indication, where their prime hopes are built. So again in any disastrous event, the first Essay is whether Money will heal the Wound. He that is under the displeasure of a Superiour, seeks to appease by Presents, or buys the *friendship* of a *Blastus*, *Acts* 12. 20. to mediate for him. He that is brought before a Tribunal, endeavours with the same golden Engine to draw off his Prosecutor, to bend and incline his Judge. He whose

Wealth

Wealth makes him pursued as a desirable Prey, expects his safety even from that which is the original of his danger; and as if like a *Scorpion* it alone could cure its own sting, tries whether a part will secure the whole. And in the mean time no attempt is made to call in God to their rescue; as if he were an idle unconcern'd Spectator of humane affairs, or so inconsiderable an Ally, as not to be worth the care of engaging him on their side. Nay even in their last and dreadfulest danger, many seem not to quit their dependence on their Wealth; some *Testimentary Charities* must then do wonders for them, and pass for all those *Fruits of Repentance*, which should secure them from the *Wrath to come*. Even those that have drunk the blood of the Poor, suffered the most of it to incorporate into their Estates, think by disgorging some small part of it (which perhaps lies crude, not yet so digested) in a *Legacy*, to ease their consciences: so adapting their Restitutions to their Rapines, only in this one respect, that those as well as these are of another mans goods; they never commencing till death hath disseized them of all propriety, as if the *Iniquity of the Fathers* were in this sense to be visited upon the Children. Thus their *Wills* become their only Pass-port, to convey them to *Abraham's* bosome, and by thus cajoling the Poor at parting, they trust to extinguish the clamours of all former oppressions, and in spite of *Solomon* will hope, that *Riches shall profit in the day of wrath*. It will not here be

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pertinent to inquire how many other objects of Trust they have, which divert them from that one, to which the Apostle directs them. It may suffice in general to say, that none can be supposed indeed *to trust on the living God*, but those who by sincere piety qualifie themselves for his protection; according to which measure 'tis to be feared many even of the fairest pretenders will be excluded.

25. IF now we proceed to the *last* part of the *Rich mans Duty*, the exercise of *Temperance*, we may without an *Augur* divine the return of that Inquest. For it having formerly appeared, that they turn that stream, which should flow in Charity, to make the fuller current for their *Luxury*, 'tis visible they are far from designing any self-denial. But if that inference were not proof enough of it, they daily give us ocular demonstrations: What studious provisions do they make for the flesh *to fulfil the lusts thereof*? *Rom. 13. 14.* Nature affords not Meat delicate enough for their palats; it must be adulterated with the costly mixtures of Art, before it can become *Gentile* nourishment. And in this they are arrived to such a niceness, that Cookery is become a very mysterious Trade, the Kitchen has almost as many Intricacies as the Schools. And the quantity of their Meat is not less extravagant than the kind: One that did but examine their *Bills of Fare*, would think the Dogs appetite were the Epidemick Disease among them, if he did not consider they had Eyes to be fed as well as Bellies.

Bellies: Nor will they be so Ununiform, as not to have their Drink bear a full proportion with their Meat; and 'twere well if it did no more, that their Drinking had but those set hours of their Meals, that so there might be at least some Intervals and Pauses in their Debauches; whereas now many persons allow themselves no longer Intermiſſions than may juſt qualify them for a new Exceſs; recover their wits only ſo far, as may put them in capacity of loſing them again.

26. BUT beſides theſe, there is *another ſort of proviſion for the fleſh*, of which they are no leſs ſolicitous, and which many buy in at very dear rates. The embraces of a Wife are as nauſeous to them, as *Manna* to the *Iſraelites*. 'Tis Variety they hunt after; and ſo they might have the *Turk's Seraglio*, they would not ſtick to take his *Mahometaniſm* withall. Nay if that were as agreeable to their Reason to believe, as to their inclinations to imbrace, they would certainly reckon it a conſiderable part of the prize, as that which to the preſent poſſeſſion ſuperadds a liberal reverſion of thoſe brutiſh delights, and would think they had made a very commodious Bargain, to have ſo exchanged the Chriſtians preſent purity, and future Heaven.

27. TO all theſe Exceſſes; that of their *Apparel* does perfectly correſpond: ſo much coſt, ſo much buſineſs goes to it, that one may almoſt as cheaply and eaſily rig out a Ship, as *ſet out a Gentleman* in his compleat Equipage. How

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many

many Artificers go there to the piecing him up! He that should assign him one to each Limb, would much contract the number, which is indeed so great, that if it were computed 'twould be found it constituted most of the Trades in a Common-wealth. A strange disproportion, that the Little World should so much outvie the Greater; and a lively instance it is of the multiplying faculty of Vanity, that can improve Natures simple necessity of covering, to such an exorbitant excess, and has nurs'd up the first Fig-leaves to such a luxuriant growth, that the *Hercinian Oaks*, which *Mela* tells such wonders of, are but a kind of Pigmy-plant to them that thus overspread the World, and from covering of Shame, are grown to shadow and darken Reason it self, so creating a *Moral* nakedness, whilest they hide a Natural.

28. TO all the rest we may add their *Sports* and *Recreations*, the expensiveness whereof is no way inferiour to all the former. *Gaming*, like a Quick-sand, swallows up a man in a moment; and how many such Wrecks have these latter Ages produced? *Hawks*, and *Hounds*, and *Horses*, &c. are somewhat slower devourers, yet as they are managed by some, tend much to the same end: so that me thinks such men seem to make the same menace to their Estates, which *Goliath* did to *David*, 1 Sam. 17. 44. *I will give thee to the fowls of the air, and to the beasts of the field.* Such vast numbers of them they have, and those kept with such niceness and curiosity, as if they
had

had a design to debauch the poor animals, and infect them with their luxury. 'Tis now no news in the literal sense, to have the *Childrens bread given to Dogs*; and it may within a while be as little, to have not only their Children, but themselves want it. For Prodigality is of the nature of the Viper, and eats out the bowels of that Wealth which gave it birth; and *Actæon's* fate was both Emblem and Story, *to be eaten up with his Dogs.*

29. WE have seen now how much their *Prælice* swerves from their *Duty*: Let us next a little consider, whether they might not be happier, if they were regulated by it. And first, a *prudent oversight* of their *Estates* is sure far from being such an oppressing burden as some are willing to fancy it. For if it be moderate, and such only I recommend, it is supposed to exclude all painful and disquieting sollicitudes, and then it becomes only of the nature of a Divertisement, helps them off with some of those spare hours, whose emptiness becomes their Load, and which they would else be in pain, and probably at no small cost to dispose of. And I see not why it should not be full as pleasant at the instant, to talk of their own affairs, as of other mens, (which yet are the usual entertainment of those that neglect their own;) to take up Accompts at home, as Reckonings at the Tavern: And I am sure 'tis much more so in the consequences of it, as much as Peace is above Discord and Tumult, Plenty above Indigence and Necessity.

30. NEXT for *Contentment*, universal consent supersedes the labour of proving that a happiness, it being unanimously accorded to be the Elixer and Quintessence of all that pretends to that title; to be to all these outward things, as the Soul is to the Body, that which animates and inspirits them, without which they are but dead, yea noisome carcases, pressures instead of enjoyments. This is the true *Philosophers stone*, that turns all it touches into Gold; the poor man is Rich with it, and the Richest poor without it. Whoever therefore desires to improve his Estate, let him begin his culture or husbandry upon his mind, plant there this Tree of Life, the shade whereof will yield him a perpetual refreshment, 'twill make him always as Rich as he desires to be; and he certainly knows not what he asks, that demands more.

31. THE next Duty, that of *Liberality*, may perhaps be thought not to have so amiable an aspect; but it is only by those who look upon it through false Glasses: men generally consider it as a piece of spiritual rapine, an Engine framed by Divines to force open their Coffers, and plunder them without a War. But if they would but turn the right end of the *Perspective*, 'twould then have a quite contrary appearance; they would discern that it is the means to multiply, not diminish their store, a more profitable way of usury than any the greediest Extortioner hath ever found out. 'Tis a *lending to the Lord*, *Prov. 19. 17.* who surely is the most solvent Debtor any can

can deal with, and one who never makes scanty retributions. This I am confident might be attested eventually true by all those who have attempted to make the experiment. The only prejudice that can lie against their Testimony is the paucity of those that have so attempted (and would to God men would conspire to solve that objection) for were all charitable persons summon'd to give in their accompts, I doubt not it would appear their bounty had enriched, not impoverished them. I am sure I have met with several remarkable instances of it, but never yet with one to the contrary: and therefore if either reason or president may have force, he that considers but rightly his own temporal Interest cannot but have appetite to this Duty, in respect of himself. And yet where there are any bowels, this is but a faint inducement compared with that which arises from the calamities of the persons to be relieved. The wants of the Poor are loud and passionate Orators, such as cannot miss to work upon any, on whom covetousness hath not first wrought the unhappy *Metamorphosis*, of turning them into stone. And these having once conveyed into a mans mind a compassionate regret, himself groans under that pressure, which he sees crushing the other: and then what can be more pleasant than by a seasonable charity to ease both? None doubts of the Receivers delight, but sure that is short of the Givers, by how much the interiour sense is more subtile and acute than the exterior. Would God those who make it their

Trade to hunt after pleasures, would try but this One piece of Epicurisme, and then I doubt not, they would acknowledge that all meat is insipid, compared with that, which they eat with the poor mans mouth; the most splendid apparel sordid and inglorious, in respect of that they wear upon his back; and all pleasures and recreations joyless and uneasie, ballanced with those transcendent delights which attend the exercise of Christian liberality.

32. NOR have they in the next place any reason to suspect the Apostle treacherous to their present interest, when he seeks to dispoil them of that either *Pride*, or confidence, which their Riches are apt to create. For the former 'tis certain all haughty persons may very properly interrogate themselves in that form, we find *Wisd. 5. 8. What hath Pride profited us, or what good hath Riches with our vaunting brought us?* It would surely puzzle the most experienced man to define what there is in Pride, that can afford any felicity. The utmost that can be pretended is, that it is a lively chearful thing to have good thoughts of ones self; but he that can in earnest make this plea for Pride, does in justice owe as fair an *encomium* to *Bedlam*: for according to this measure that contains the happiest people, there being those that are the most highly rapt in the opinion of their own excellencies. Yet sure we should judge him in good Election for the place, that should look upon it with appetite. But admit this might indeed pass for a pleasure, yet it is the parent

parent of a far greater uneasiness, and like a carcass breeds a worm that devours it self. For he that looks on himself with such reverence, expects that all others should do so too, and when he fails in that aim (as none so frequently does, as the proud) what disquiets and impatiencies is he under! such as infinitely overwhelm all the pleasure of his vain complacencies. A little disrespect from *Mordecai* is able to evacuate all *Haman's* prosperity. Such a Cheat and Impostour is Pride, that whilst it pretends to exalt, it debases; whilst it elevates a man above others, it really subjects him to them, puts him in their power to torment and cruciate, and whilst it makes shew of advancing, 'tis but in the same manner that the Rack extends the stature by dislocating the Joynts. And then I hope 'twill be no unfriendly office to perswade men, to keep themselves from that Engine of pain, or to recommend to them such an humility of mind, as may preserve them in that security and composedness, which is fundamentally necessary to all true happiness.

33. **THE** very same judgement is to be made of the other Branch of the Caution, the *not trusting in uncertain Riches, but in the living God*: which is most visibly every mans present concernment. He that can entertain a doubt of it, let him but fall into the hands of some treacherous or but impotent person, that shall in some important affairs betray his trust, or deceive his hopes, and then let him tell me whether it be not a mans

immediate and most pressing Interest, to build his confidences on the Rock, not on the Sand. Nothing but the amazing exigencies of a sinking man can excuse the folly of catching at Reeds; but he that should deliberately elect such Supporters, would be thought as mad, as he is sure to be miserable. Yet this is but the faint and imperfect Emblem of him who rests upon his Wealth: whereas on the other side he that shelters himself under the shadow of the Almighty, is possessor of a most inexhaustible Fortress. For how can he fail of security that has Omnipotency for his Guard, or be deluded in his trusts, that depends on Truth it self? Let these so distant states be compared, and then sure I shall not need to anticipate any mans judgment, but may leave him to pronounce on which side his Interest as well as Duty lies in this particular.

34. LASTLY, *Temperance* also puts in her claim to *Pleasure*, which I presume those will be sure to resist, who place that wholly in the satisfaction of the sensual appetite. Yet I believe one might take even these men in such a season, when they should be forced to give up their verdict for it. Come to the *Glutton* when he is labouring under the load of an overcharged stomach; to the *Drunkard* when his mornings qualm is revenging on him his last nights debauch; to the *lustful* person, when the torment of his bones admonish him of the sins of his flesh: and then ask them whether *Temperance* be not more pleasant than its contrary. I can scarce think the Devil

Devil has any such stout *Confessors*, but will then betray his cause. But this virtue is in it self too amiable to need any of these Foils to illustrate it; the pleasure of subduing a Lust, of denying an Appetite, is not only nobler, but greater than any is to be had in the most transporting moment of satisfying them. Every man will call him a Brute, that when an Enemy is in the Field loses the opportunity of a glorious Victory, and exposes himself to certain Captivity, rather than forsake his Liquor, or other sordid pleasure. And this is just the decision of the present case; Our Lusts are our mortallest Enemies, and every time they assault us, 'tis in our choice either by resisting them to gain a signal Conquest, or else by stooping to those despicable Cures they hold out to us, to be vanquished by them. He that chuses the last, if he have any shadow of pleasure, 'tis only that of a *Beast*, (like an Horse, who though he hath indeed the satisfaction of receiving Meat, yet he also takes the Bridle, yea the Whip too from the same hand) 'Tis the former only, that is the pleasure of a *man*, which I suppose sufficient to evince to which the difference belongs. For sure none can think God hath been so unkind to his own Image in humane nature, as in the dispensation of felicity to assign the larger share to the *Brutes*. And therefore in this particular as well as the rest we may conclude, that he is not only the most pious but the most happy person, that makes the right uses of his Wealth.

SECT.

SECT. VI

Of the third Advantage, that of Time.

I. **L**ET us now proceed to the third Advantage, that of *Time*: which though men do often so industriously waste, as if it were rather a burden than an advantage, yet the differing estimates they make of it, when it is near expiring, the passionate *Death-bed* wishes of a few days reprieve, witness that it has a real value. For were it an empty useless thing, it would not then begin to appear considerable, when all other vanities grow in contempt with us. The unhappiness of it is, that men learn to prize it, as they do most other good things, rather by the want than the enjoying, buy the skill of trading with the loss of the Talent, which should maintain the Traffick, and then only come to account it a treasure, when they can no longer dispose it to any benefit; and that disposing alone is it that can render it truly valuable. It is therefore a most necessary providence to learn this art of improvement, this piece of spiritual husbandry, without which a mans self becomes that accursed soil, the Apostle mentions, *Heb. 6. 8. Whose end is to be burned.* Let us therefore awhile examine what are those Employments of our
Time,

Time, which may render it most fertile to our present comfort, and future account.

2. EVERY man says (though perhaps few consider) that *our time here is but a Prologue to Eternity* elsewhere, and that the condition of that Eternity, whether happy or miserable, depends upon the well husbanding of this time. That therefore and that only can be the right managery of it, which tends to make our future Estate as happy, as it is sure to be lasting. To this purpose God hath chalked us out some great lines of Duty, from whence so many lesser do arise, as will, if we will permit them, twist and wind themselves with every hour of our lives. And though these Duties are in the kind of them obligatory to all conditions of men, yet frequenter Acts of them are expected from those, whose Qualities and fortunes give them more vacancy from secular toils.

3. FOR certainly it is not to be fancied, that God who has put an active Principle into our nature, should industriously provide for the suppressing its operations in any, devote such a Select number of men, as an *Hecatomb* to be offered up to *Idleness*. And yet much less can it be thought, that he should so promote that Iniquity, which he professes to hate, as to design them to the pursuits of that, *Manumit* them from labour, to leave them freer for vice. And if neither of these can be supposed, if their leisure were not indulged them either that they might do nothing, or do ill, there remains only a third end imaginable,

imaginable, and that is the doing good; (for as for Sports and Pastimes, the best of them come so near to Idleness, and the worst of them to Vice, that as the one is not to be allowed any, so the other no considerable part of their time.) Now because *none is good but one, that is God*, *Mark* 10. 18. we can take our measures of good actions only from his prescription; and so those which he has commended as such to Mankind in general, point out to this particular rank of men the nature of their Exercises, as their especial Vacancy and leisure does the higher degrees of them.

4. AND first those of *Piety* towards God justly challenge a great share of their *Time*. For whereas God may seem to have limited and confined the poor mans zeal, by that Rule of *prefering mercy* to themselves *before sacrifice* to him; he does by exempting the rich from those necessities tacitly require their *devotion* to swell up to some proportion with his bounty to them, who being freed from those weights wherewith others are clogged and incumbred, even nature it self suggests the expectation of their soaring higher. He has put them at a distance from the meaner cares and solitudes of life, as if he were jealous those might prove his rivals, and keep them from growing into a closer intimacy with himself. And shall this design of his love be defeated? And when he has thus secured himself from one sort of Competitour, shall more and baser be sought out, every the triflingest and vilest Enter-
tainment

tainment be courted to come and supplant him? This were indeed to answer that odious character of the *Adulterers*, Ezek. 16. 34. which was not *solicited*, but *did solicit*. And those that can make such unworthy and provoking returns to so endearing a kindness, evince themselves destitute not only of grace, but of all degrees of common good nature. For when he so projects for their familiarity and converse, what can be more inhumane and ingrate, than thus scornfully to decline it? Yet under this charge all those will certainly fall, who do not imploy (nay devote) every day some considerable part of this their vacant time to the keeping up their intercourse with God, by Reading, Prayer and Meditation.

5. IN the next place, *Themselves* put in for a part. But here I mean not those brutish sensual selves, which have in many (like *Pharaoh's* lean kine) devoured the nobler and more excellent; but it is the more divine and sublimated part of them, on which their time is to be laid out. And here they can never want business, that being in several respects a very proper object of their diligence. For first, their *Understandings*, how clear and vigorous soever, attain not their height at once, are not like *Adam* created in a state of maturity and perfection, but like his degraded posterity, make gradual motions towards it, advance by several steps and degrees of proficiency; nor can we in this life ascend to such a *Non ultra*, as excludes a possibility of growth. So that no advantage of Education can supersede the use of After-

After-industry, that being still able to make farther improvements, bring in new accessions to their Knowledge. And this is so inviting an entertainment, as may very reasonably expect their companies some hours of the day in their Studies.

6. BUT though this be a considerable, yet is it not the weightiest part of that care they owe themselves. For as the Soul consider'd in its *Intellect*, may thus become their Pupil, so in its *Morals* it has often need to be their Patient. For though in its Original Constitution it was perfectly pure and healthy, yet by inhabiting in this pesthouse the Flesh, it hath contracted much of its contagion; and by how much the more delicate and refined its composition is, so much the more mortal are the diseases to which it is subject. It will therefore require a close and wary attendance. A Physician that has a nice and tender Patient, must be very assiduous in his care, observant of all symptoms, watchful against all accidents. And so certainly should men be here; they should make daily observations how their ghostly strength increases or decays, what Humour most predominates, whether Choler boil up into rage, Phlegm freez into sloth; whether the Sanguineness of their temper make them lustful, or the Melancholy revengeful, and accordingly apply their spiritual Purgatives, the Baths, or the *Palastra*, prescribe rules of Diet and Exercise. And doubtless whoever makes these daily strict inspections into himself, will by the inestimable

mable benefit he receives from it, be taught how great a blessing his Time is, and how much a greater to have grace thus to employ it.

7. BUT though a *Mans self* be a *Province* wide enough to take up a good part of his time, yet must he not so ingross it, as to defraud his *Neighbour*, who has also a right to share in it. God having made man after his own Image, has (as part of that) stamped upon him the Bounty and Communicativeness of his nature: and therefore when we live wholly to our selves, we rase and deface that Impress. And when 'tis remembered that the heinousness even of *Murder* is by God pronounced to arise from the *violation of his Image*, *Gen. 9. 6.* parity of reason must conclude this no light guilt. Nor is it only our Goods we are to impart (for that were a very partial Transcript of that Bounty we are to imitate, which gives us so much besides) but in general whatever other Ability we have by which our neighbour may receive advantage: and so a man has as many employments of his time, as he either finds or can make opportunities of doing good to others. I say make; for sure since God hath constituted Love to our neighbour one of the fundamental laws to Mankind, we are not to look upon it only as an accident or casualty, but as a main and deliberate business of our lives; not refer it wholly to chance whether ever we shall do an act of this kind, or no, but industriously seek out and improve occasions. Thus we find the Liberality of our Blessed Lord represented to us in the *parable*
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of the great Supper, Luke 14. 16. where there was not only liberal provisions made for such as would come in, but importunity used to draw them, particular invitations made to the *poor and the maimed, the halt and the blind*; and when that brought not in guests enough, the *High-ways and Hedges* were to be ransacked, and a general Press, as it were, made of men, to receive not the Earneſt-penny of Death, (which is usually the ſignification of our Preſs-money) but the Antepaſt of Eternal life. Oh that all thoſe who pretend to greatneſs of mind, would copy out this Munificence, that they would prevent mens deſires, and invite them to come and be obliged by them. For want of this, many occasions of doing benefits are loſt; the modeſty of ſome, perhaps the pride of others, averts them from requeſting thoſe aſſiſtances they moſt need. It were therefore the nobleſt Study a Gentleman could entertain himſelf with, to ſearch the various Wants of thoſe within his ſphere. But then he muſt be ſure to do it with a candid deſign, the more opportunely to apply himſelf to their aid: he muſt not treacherouſly inquire, who wants knowledge to deride, but inſtruct them; not hunt out a debauched perſon, to make him his Companion, but his Convert; not find out quarrels to foment, but compoſe them; in a word, not pry into other mens concerns, like a buſie-body, but a Friend; not to comply with his own curioſity, but their need. And now he that pays a juſt Tribute of his Time to theſe three grand Duties,

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will (when the other dues to Nature, temporal Affairs, and necessary Civilities are deducted) not have much to sacrifice either to Idleness or Vice, but will rather think he wants Time than Business.

8. BUT alas, the full leisure they generally find for the direct contrary employments, witnesses too irrefragably that they are not thus taken up. It is true indeed, we find God often in their Mouths, but it is rather in Oaths, than Prayers; as if they meant their profanations should be the only testimony that they believed a Deity. How many are there such profest Votaries to *Bacchus*, that their Knees are reserved only for him, never to be bent but in drinking of Healths; that seem to have enacted to themselves the prophaner part of *Darius's* Law, *Dan.* 6. 7. that of asking no *Petition of God*, only herein out-vying him, that their's is for an indefinite, not limited time; who reckon Saying of Prayers among those pedantick tasks of their childhood, which expire with the Rod and *Ferula*, and can never think fit to debase their more Manly State to it, unless perhaps a restless night may force them to call it in to supply the place of a more usual and pleasing *Anodyne*. Whether this be not the pitch of many *Gentlemen's* Devotion, I appeal to any that observes their Practice.

9. NOR have they much more to do in the Library, than the Oratory, unless it be stored with *Romances*: any deeper sort of reading is as formidable to them, as the Mines or Gallies;

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nor do they without wonder look at those who can voluntarily set themselves to tug at those Oars. But Divinity is beyond all others under prejudice with them, decried not only as a crabbed, but *ungentile* study; so that upon pain of Reproach, none are to know more of it, than may just qualifie them to deride it; or read the Bible to any other purpose, than to enable them to blaspheme God in his own stile. If these men may be said at all to converse with God, it is in the same manner, that the Pharisees did with our Saviour, with the insidious design of *entangling him in his talk*, *Matth. 22*. And sure the more time is thus spent, the worse.

10. PROPORTIONABLY to this they acquit themselves of the *other* parts of this Duty; that *Time* which they should bestow either in preventing or curing their spiritual Maladies, they lay out wholly in contracting or increasing them. They have made a most strict league with the Flesh, and like faithful Confederates they omit no endeavour to strengthen its Party, to supply it with fresh forces, the expence of the *whole day* is managed wholly in order to that end. Thus that they may be sure to keep their Lust high and vigorous, they give it a nourishing breakfast of Sloth in the morning, a full meal of gluttony at noon, besides multitudes of collations in obscene Discourse and Fancies, all the day: and with these Auxiliaries, it need not doubt to maintain the Field against poor macerated Chastity. So again, lest Sobriety

ty should happen to surprise them, and gain but the honour of one Day, how vigilant are they to give it the first assault? Scarce a day that they draw not up in *Batalia* against it, and seldom miss giving it a total Rout; and if Sleep like a Mist befriend it to steal upon them in the morning again, yet that little success is but a preparation to a more signal Defeat in the afternoon, which is with many, a time allotted wholly to these skirmishes; perhaps the chase followed all night, nay, pursued so far by some, till an habitual Sottishness save them the labour of these Quotidian Combats. Nor is their Pride so affronted, as to be forgot in the distribution of their Time, a good scantling of it is cut out to its use; some in contriving and designing their Cloaths, and some in putting them on; some in admiring themselves, and some in projecting to be admired by others; some in hearing flatteries, and more in reflecting and ruminating upon them.

II. AS for those broken parcels of *Time*, which are not thus devoted to these or some other set and solemn Sensualities, they are gleaned up by Sports and insignificant pastimes: nay, even some who abstain from the former, do yet so wholly abandon themselves to the latter, that their lives become utterly unprofitable. Under this number I have no intention to include all who allow themselves Recreations; I know some divertisement is so necessary both to the Body and Mind of a man, that if it keep within mo-

derate bounds, it is but a just debt to himself, and cannot fall under any ill character: but that which is reprehensible in this matter, is the excess and inordinacy of it, the making that a business, which should be but a diversion. And this we see too usual with many, who absurdly stretch this privilege of their *Gentility*, even till it break; pursue their sports of Hawking and Hunting, &c. so vehemently and assiduously, that ere they are aware, they adopt these their Callings; never considering that a Faulconer or Huntsman is indeed as mean a Vocation, as those they most despise. But whatever other pastimes of this nature any man suffers to usurp his time, he does in it extremely reproach himself, tacitely confesses, that he is unfit for generous and manly employments, and calls himself Childe, while he thus trifles and plays away his daies.

12. I KNOW not whether I may rank the great and *deep Gamesters* in this File; for though the nature of their employment belong to it, yet there are such considerable ruinous effects of it, as seem to place it in the number of more serious Ills. And indeed, though Custom hath called it Play, yet the many anxious fears and uneasie Commotions which usually attend it, evince the great impropriety of the Title, and would more reasonably have given it a name of the direct contrary importance. But as feigned names are commonly an art of concealing persons, so this Trade assumes the stile of *Divertisement*, indeed

deed to disguise its true original, which undoubtedly is Covetousness. For what imaginable cause can there be assigned, besides the desire of Winning, that should make men venture what they are so unwilling to lose? It is certain, he that plays for a Peece, has as much of the divertive part, as he that stakes a thousand: and were that all were designed, men need not, and certainly would not so profusely over-buy what offers it self at so much a cheaper rate. I know this is a motive men think too sordid to own, but would God they would once learn (in this better sense) to revere themselves as well as others, and despise to be prevailed on by what they are ashamed to avow. But the event ordinarily speaks it as great a Folly, as Meanness, of which there are too many sad instances in the shipwrackt Fortunes of these Adventurers. And indeed there is nothing wonderful in it, but that men will be so mad as to run the hazard. For that being supposed, it is not at all strange to see them sink under it. For a man has here to deal not with Chance alone (which yet were but a tickle bottom to imbarke in) but with such combinations of Deceit, that even good Fortune it self will not secure him: so that he that has not learnt to Plough with the same Heifer, is like to make but sad Husbandry of it. And even those that have, if they happen to get some few good Crops, yet they quite wear out the soil with them, forfeit that Reputation with all considering men, which should let them in to farther opportunities and

leave themselves to live not so much upon their own Wits, as other mens Follies. It is true indeed, that hath in these latter daies proved a pretty large *Common* to graze on, and some have seemed to thrive well upon it; but generally such Cattle meet at last with a pinching Winter, which leaves them as bare and meagre, as ever. In short, Cheating has usually a reflexed efficacy, and deceives none more than those that use it: yet such a stroak hath it now got in Gaming, that in most Companies it leaves men only this miserable choice, Whether they will be active or passive in it. Which methinks should be enough to awake men, as immoderate Tyrannies use to do, to vindicate their Liberties, and reduce Gaming from this exorbitancy to its Primitive use, make it cease to be a Trade, and become a Recreation; and that too bounded with in such just limits, that it may not inroach on those hours which should be destined to greater concerns. But as it is between this and the rest, either Impertinencies or Vices, all their time is so pre-engaged and fore-stalled, that their most important interest is left forlorn and neglected; they have as little leisure as will to consider the poor Soul, or scarce to remember that they carry any such trifle about them.

13. AND now they that thus forget God and themselves, no wonder if they afford little consideration to their brethren. They will not be guilty of such an *Indecorum*, or deny the Body of sin its exact symmetry, by making this part
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unproportionable to the rest: and therefore they either allow no part of *their time* to *others*, or do it to such inverted perverse purposes, as makes the payment worse than robbery. Thus many bestow *Visits* on others, not out of any purpose of kindness, but either to trifle away their own time, or to make observations, what they can spie ridiculous to entertain their laughter. A mystery the *London-visitants* are generally well read in, who have put this business long since into a settled course; so that the discoveries of one *Visit* sets them in a stock of defaming, backbiting discourse for the next, and so successively *ad infinitum*. So again, many who call themselves *Gentlemen*, much to the reproach of that title, if they can find out a *young Heir* of much wealth and little prudence, how officious, how diligent are they in attending him? watching him as gladly as a Vulture does the fall of a Carcass, till they find an advantage to rook him at Play, entangle him in Suretiship, or perhaps betray him to some mean and unequal Match. So if they hear but of a *beautiful Woman*, what contrivances, what designs do they lay, first to see, and then to corrupt her; make it a business to themselves, as well as a trade to their agents and factors, to spring such game? And upon such occasions as these can liberally sacrifice their *Time*, of which when any Charitable office would borrow from them but some few minutes, they are then such busie persons, they can by no means afford it. A *Nabals* blunt and *churlish refusal*, or at best a

Felix's put-off to a convenient season, are the usual returns to such motions. But to anticipate the Proposal, to go in quest of such Opportunities, looks with them like a piece of *Knight-errantry*, has so little of their practice, that it scarce escapes their scorn.

14. AND now what a heavy Bill of Indictment is like one day to be brought in against them, when God, their Souls, and their Neighbours shall all joyn in the Charge! Oh that they would seasonably consider how sadly obnoxious they are to it, and that condemnation which will inevitably follow it; that so they may, according to Christs counsel, *Mat. 5. 25. agree with these adversaries while they are in the way*, and by yielding to each of them for the future a just portion of their *Time*, compound the business, stop the Process against them. That they would remember, that of all their prodigalities, this of their *Time* is the most desperate, such as is most impossible to redeem, and yet that wherein they are of all others the deepliest concerned. And this they would certainly be convinced of, if their airy fancies could but so condense into Earth, as to bring them into any acquaintance with their Beds of dust, give them some foretaste of their Dying terrors: for let them but sadly think what they would then give for some few of those Days they now study to fling away, and they cannot choose but infer the necessity of being better *Husbands*.

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We read in Scripture of the *Demoniacks dwelling among the Tombs*: but the Devil has sure changed that habitation; for those whom he now possesses he permits not to converse at all there, as knowing it is the properest preparative to his dispossession. And doubtless it would be the most powerful *Exorcism*, as of all others, so of this Evil spirit (this filching Devil, that thus steals from men their precious hours) often to descend into the Vault or *Charnel-house*, and by serious consideration how short their *Time*, is, to inforce upon themselves a care of redeeming it.

15. **NOR** need they fear, that to *redeem their Time*, they must sell their Pleasures, give up themselves to a joyless state of life. For though it is true they must resign their counterfeit, they shall have real Delights in exchange; they must part with their Glass, but shall have Gold in stead of it. And as none but a rude *Indian* will repine at that bargain in the Literal, so none but a ruder Christian can dislike it in the Moral sense. For in the first place, he that employs his *time* in conversing with God, is not only more honourably and more profitably, but also more pleasantly busied than he can possibly be any other way. We all say, *That God is the centre of Felicity*: but he gives himself the lie, that does not withal confess, that the closer acquaintance we have with him, the nearer approach we make to happiness. For whoever believed the
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Sun to be the Fountain of heat, and yet feared to freeze by drawing near its Rays? Indeed none but the down-right Atheist can with any tolerable Logick, dispute the pleasantness of this Duty. For can any whose Faith has set up a God, suffer their fancies to dress him like a Fiend? put on him such unlovely shapes, as may beget aversion, deter them from approaching to him? Can they call him a Deity, to whom they will not attribute so much as they will to every ingenuous man, the honour of being good Company? This is to be not only prophane, but absurd. And if there be any of so short Discourse, I suppose him *uncapable* of conviction by Argument: the common Proverb hath assigned him his Teacher, *viz. Experience*. Let him by frequent, yet reverent Addresses to God, grow into some familiarity with him, bring himself within distance of receiving his refreshing Influences, and then he will discover how very unkind he hath been to himself in thus long holding off. In humane Conversations we use not to find the gust and relish of them, till we arrive to some degree of Freedom: they that converse as strangers, are under constraints and uneasiness. And certainly the main cause of that disgust men have to this Spiritual intercourse, is their *unaccustomedness* to it. They address to God perfectly as strangers, now and then pay him a slight Visit, as it were by way of formality and complement; and then no wonder if it be neither satisfactory to God nor themselves. But then 'tis sure great injustice to de-
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fame that as unpleasant, which becomes so only by their own ill managery ; to say there is no water in the Well, only because they neglect to provide a Bucket for the drawing of it up.

16. IN the next place 'tis sure, their *Souls* mean them no malice, in exacting part of their *Time*. For first, what they bestow in improving and exalting their *Understandings*, does not only bring them in vast advantages in the end, but affords them also very fair accommodations by the way. Learning yields such variety of agreeable entertainments, that like the *Manna in the Wilderness* it adapts it self to every mans taste, he that likes not one sort may fit himself with another ; and sure he must have a strangely vitiated palat, to whom none of them will relish. I can scarce think Nature has produced any thing so distemper'd ; but men take up general and implicate prejudices, and will look on Books in no other notion but as Taskmasters, whereas if they would but consider them as Companions, they could not miss of one kind or other, to find a pleasant conversation among them.

17. AS for that portion of their *Time* which is spent in attendance on the yet more spiritual part of them, 'tis rather a gift than a robbery, to help them to such a way of expence. Ingenuous men think it a prize when they meet an opportunity to rescue from the sullage of time any thing that carries the stamp of ancient worth and Nobility. But this is a piece of the greatest Antiquity, of the noblest, yea divinest Impress. How can

can mens hours be better laid out, than in restoring it to its primitive lustre, in wiping off that soil wherewith the steam of boiling passions hath obscur'd it, and by disburdening it of those loads of noxious humors under which it labours, like good Physicians recover it from a languishing, infirm, to a vigorous athletique habit? And sure the satisfaction of this must far exceed all other entertainments. Indeed that which is usually taken up instead of it, can with no justice pretend to any tolerable complacency. No man envies his felicity, but contemns his sordid and abject spirit, that picks out the basest and unworthiest company: And shall it here pass for pleasure to consort only with the plebeian part of himself, those sensual Appetites, which are the Common people of this Little world, to spend all his time in Treating and Caressing of these, and in the interim let the Soul, which is of so noble an extraction, so excellent endowments, stand by neglected, nay be trodden to death in the croud of this vulgar rabble? Certainly this is a Tragedy, that no man could see upon the Stage without indignation: yet God knows, this is it men daily act over with applause to themselves. would God they would once shift the Scene, and let the oppressed Soul have its season of triumphing: doubtless they would find it more pleasant to share in its Conquests than in its ruine. We read indeed of some Nations that have by the *rites* of a barbarous religion been forced to make *Humane sacrifices*: yet we find

find not that they had so slaughtered Humanity it self, as to make it matter of delight. And has our Civility so far outdone their Barbarism, that it shall be pleasure to do that in spite of our Religion, which they did in obedience to theirs? To butcher the Man within us, and leave nothing but our outward Form and inward Guilt to difference us from Beasts? He that disclaims this, must necessarily confess the pleasure lies on the other side, in rescuing the Spirit from the usurpations, yea tyranny of the Flesh; and consequently, that the Time he thus bestows is not lost, but improved to his own greatest present, as well as future advantages.

18. THE like may (in the last place) be said of that part of it which is laid out to the benefit of others, which is that which brings us to taste the most delicious of humane delights: the pleasure of Obliging being of all those the most ravishing and transporting. And for this we need not the verdict of Christianity: the Philosopher attests it as well as the Divine. Nay it is so received a truth, that scarce any man will avow so much ill nature as to resist it in discourse, how much soever his practice disowns it. Indeed this is a pleasure of so exalted, so quintessential a kind, that what *Herod's* Auditors said in flattery of his Oration, we may say in truth of this, 'Tis the delight rather of a *God* than a *man*. That Sovereign Being, though he were eternally happy in himself, yet as if he had
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wanted of his compleat felicity, whilest he enjoy'd it alone, was pleas'd rather to create, than want objects of his goodness. And a pleasure to which God himself has given such an attestation, as to make a World in order to it, sure cannot, without the most impious contradiction of his choice, be despis'd by man. And certainly 'tis none of the least of those benefits he hath vouchsafed our nature, that he hath given us a capacity of it, by affording us those powers by which we may advantage and oblige one another; so pointing us out a course, whereby we may not only innocently, but successfully entertain *Lucifers* design, of being *like the most High*. It really makes Men what the Heathens vainly fancied their *Heroes*, even *Demi-gods*. O that those who think it Noble to be aspiring, would thus verifie the opinion, by terminating all their wishes and endeavours in this one Generous Ambition! and then 'tis sure they would not need to be told the happiness of this so Deifying an employment.

SECT. VII.

Of the fourth Advantage, that of his Authority.

1. **I**N the fourth place we are to consider the *Gentleman's* advantage, in respect of his *Authority* over those that relate to, or depend on him. And this, if rightly managed, is of excellent use, though as capable of being perverted, as any of the former. He who has secular ties upon men, may often, by those cords which bind their worldly interest, draw them to a consideration of their spiritual. A *Tenant* who thinks his livelihood concerned in the good Will of his *Landlord*, A *Pensioner* whose subsistence rests upon the bounty of his *Patron*, will strive to model themselves to such a form, as may best suit the inclinations of the person they desire to endear: they are usually *Wax* to him, that are *Flint* to others. But then, as variety of *Seals* make differing Impressions, so this flexibility of theirs may be either abused to ill, or improved to good: this *Wax* may receive the Image of a *Beast* or an *Angel*. It is therefore the duty of those who are possessors of this advantage, to use it to the impressing not of *Vice*, but *Vertue*; to contrive how they may most effectually discountenance the one, and encourage the other.

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And this they may doubtless have frequent opportunities of towards either of those relations fore-mentioned.

2. BUT to none so often as to their *Domesticks* and Menial servants. These are always so much in their road, that they seem to be marked out by God as their most peculiar Province. Every Master has so much of the Prophet, that he is *set as a Watchman*, Ezek. 3. 17. over his Family, and ought as jealously to observe the approach of any Vice towards it, as a Centinel does that of an Enemy. 'Tis a very pernicious error for men to think themselves no other-ways concerned in their Servants, than they are in their Horses or Oxen, to look upon them only as another species of Working-cattle, and so they do their business, care not how arrant Brutes they be. Whereas they should remember, that they with themselves are Common-servants to the one Great Master, and that the subordination of the one to the other is but the wise *Oeconomy* of their Lord, who has (as in great Families we see it usual) constituted the one as Stewards or Supervisors, to regulate the rest: and then 'twill appear a piece of enormous unfaithfulness to neglect this charge. To avoid which guilt, it will concern *Gentlemen* to have a sedulous care over those that are thus intrusted to them, to make strict inspections into the manners of their servants, and accordingly to apply instructions, and admonitions, reproofs, or encouragements. And that they may not transcribe *Pharaohs Tyranny* of
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exacting brick without straw, require the superstructure of Christian lives, where there wants the necessary foundation of Christian knowledge, they must provide that none under their charge be destitute of the means of laying that groundwork, of knowing so much of Religion as may bring them into an acquaintance with their duty. But to give life to all these endeavours 'tis indispensably necessary for them to avow such a Love to piety and vertue, and such a Detestation of the contrary, that their servants may see that there is but one way of approving themselves both to their earthly and heavenly Master.

3. IF it be here Objected, That it is but a counterfeit vertue, which derives it self from the care of pleasing men, and so that this is but to teach them to convert prophaneness to hypocrisy: I must yield so far as to confess, that where that continues the final motive, it will never avail any man. But as God often uses temporal and outward occurrences, to produce inward and spiritual effects, so it may here happen, that those whose first approaches to Goodness were mercenary, and out of compliance to others, may by coming within view of it discern it so amiable, that they may after love it for its self. And indeed considering the rude ignorance usual among the vulgar, 'tis scarce imaginable they should embrace it upon the bare strength of speculation, and therefore must be allowed secular invitations, as baits to allure them. As for those that never advance higher than the meer *Form of Godliness*,

what weight soever it may add to their own doom, yet perhaps that may justly be accounted less mischievous to the world, than the contrary extreme; Hypocrisie being a sin that cannot well set up for *Profelites*, because it never owns it self of a distinct party from true Piety. And 'tis not impossible, that the example of a feigned Christian, may teach others to surmount their copy, and be that in sincerity, which he is but in appearance: whereas open Vice pretends to no such possibility, breaths nothing but contagion, and like a pest infects communities. We have therefore reason to conclude, that if this care were generally taken, 'twere a service not only to God, but the Common-wealth, which has not more unprofitable, nay noxious burdens lying on her from any rank of men, than from lewd and idle Servants; who using their places only as a shelter for their sloth and licentiousness, when that *Gourd withers*, know not whither to retire, but usually either live Beggars, or die Thieves: whereas if *Gentlemens families* were so ordered, as to become Seminaries of Industry and Sobriety, the number of them is so great, that they might be able to send out many Colonies of useful and civil persons.

4. THERE is also another sort of *Relative*, viz. a *Friend*: over whom though they have not that Authority, which springs from this servile stock of hopes & fears, yet they have one of a much more noble descent, and more vigorous efficacy. Friendship has a key to the heart, which it may use
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not only to let it self into its secrets, but also to introduce its own conceptions, sentiments, and inclinations; it so mixes with the mind, that it may insensibly convey into it any *Idea*. Now to use this intimacy to the bringing in any thing base and unworthy, is the vilest treachery, such as is but imperfectly represented by the treason of him, who requites his friends hospitality, by bringing in Thieves or Murderers upon him. A guilt so vehemently to be abhorred, that none is to think himself at a sufficient and just distance from it, but he that industriously pursues the direct contrary; he therefore that hath a *Friend*, ought studiously to contrive how he may most promote his advantages, and those not only his outward and secular, but also (yea principally) his inward and spiritual. This is the only sense wherein 'tis lawful to have designs upon him, and in this he is not only licensed, but obliged to have so. He must here use all friendly stratagems to recommend and endear vertue to him, make his kindness the Vehicle, wherein the more gratefully to administer whatever is most wholesome, even reproofs, when they appear so; and yet by taking his own turn in being the Patient, evince, that 'tis no assuming humour, that creates him a Physician. If friendships were thus managed, it would be indeed a most sacred relation, such as would be above the violations of those petty trivial distastes, which now adays dissolve them. Hearts that are tyed together with these consecrated bands, are like *Man* and *Wife* joyned together

ther inseparably by God, and much for the same end of propagation; only herein as far superior to their pattern, as the mind is to the body, the divine excellencies of a Saint to the natural composition of a man. We may reasonably believe they were Friendships of this making, that first brought that name into so much veneration, and were they again reduced to this, no *Encomiums* could be too lavish for them. Such a reduction were a work well worthy the spirit and ingenuity of *Gentlemen*: who since they generally profess much reverence to the word, 'tis pity they should cast away their adorations on an empty shrine. The Heathens had *Incantations* to recall their displeased Deities into their forsaken Images. I wish they would also try some holy *magick* to bring back somewhat of the primitive divine spirit, to animate this now lifeless trunk: that they who justly think it an *ungentile* reproachful thing, not to have some body whom they call Friend, may think it much more so, not to pay all the real kindness due to that appellation.

5. HAVING thus far given an account what are the proper and just employments of this Authority over their several *Relations*, our method now requires us to reflect a little on their *Practice*, and that in the most we shall find as far swerving from the rule in this particular, as any of the former. So far, alas, are *Gentlemen* from making their Power instrumental to the infusing good, that there is nothing more ordinary than to see them dispose it to the direct contrary. The
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scorn and contempt they publickly cast upon all piety and vertue, teaches their Dependents how dead a trade that is like to prove to them. And then 'tis very improbable that Godliness shall with them cast the scales against Gain. He that aims to get an Exhibition, or any thing proportionable will soon discern his way lies in a quite opposite road. He must find out what Vice of the *Gentleman* he may be most serviceable to. Sometimes he must purvey for his Lust, sometimes for his Intemperance; and even when he has cloyed those grosser appetites, yet his Pride will always remain insatiable. He must still provide air for that *Camelion*, lay out his whole breath in flatteries (a more hellish wind than any the *Laplanders* sell.) 'Tis this enshrining his *Diana* which is the *craft* by which he expects his *wealth*: and therefore whatever other office he execute by starts, a *Parasite* is to be his constant trade.

6. IN like manner their *Servants* are disciplined to be the Ministers of their Luxuries, and not only to serve but transcribe them. The Master's Vices seldom miss to be taken up by the whole House, as if they were to be the Cognisances and Badges to witness to whom they retained. And though for this they might very well trust to the efficacy of their bare Example, yet as if they could never be secure enough of corrupting their Families, they too often add to it Precepts and Rules of Institution. Thus it is one of the Fundamental Laws of their Hospitality, *That no*

stranger be sent Sober away. So that their Houses may well pass for *enchanted Castles*; no Man scarce that comes into them, being able to guide himself out. They keep, as it were, solemn *Jufts* and *Turnements* of Debauchery, to challenge all comers, and have variety of Champions to deal with Combatants of all ranks. In short, *Gentlemens Families* are become such perfect Academies of Licentiousness, that the most innocent Puny will there in a very short time become proficient. And this God knows is the ordinary improvement they make of their Authority; as if they affected to outbid the tyranny of the *Turk*, in sending a Halter to his Vassals, and making them their own Executioners; or thought it a disparagement to their Qualities, to go to Hell without an honourable Retinue.

7. AS for the other sort of power, that which they have over their *Friends* and intimates, 'tis not discernible that they manage that better. Who almost is there, that seems at all to advert to the Essential part of Friendship? What a Rarity, I had almost said a Prodigy is it, to find (even amongst those that profess the greatest dearness) any that hath either the Courage to give, or the Humility to receive an Admonition? But in stead of those *wounds of a Friend*, *Prov. 27. 6.* there is nothing more common among them, than *the kisses of an Enemy*, such mutual soothing in ill, as renders it inveterate and incurable; and like *Joab to Amasa*, *2 Sam. 20. 10.* sheds out the bowels, when it pretends to kiss. Nay, as if it were

were not sufficient for them to nourish those Vices they find already planted, they sow new Seeds, communicate their personal ones to each other, as if the community of Friendship obliged them mutually to diffuse their poisons. Were many of the closest intimacies now adays ransacked to the bottom, it is to be feared this would be found the basis and ground-work of them. He that hath advanced above the beaten road, arrived to the more elevated mysterious parts of wickedness, (*The depths of Satan, as they speak, Rev. 2. 24.*) would lose much of the gust, if he should not get some Confident, to whom at once to boast, and propagate his Proficiency. Thus sacrilegiously is this venerable relation of Friendship prophaned, by being prostituted to the vilest and most detestable purposes; and by this accursed abuse suffers the saddest *Metamorphosis*, becomes only a Confederacy in sin, a Combination and League against what they account the common Enemies, God and Vertue.

8. THESE are such wretched perversions of their power, that one would guess it were some great and very considerable weight of *present Interest*, that should thus byass and distort them. But when that is examined, 'twill be found to lie wholly on the other side. The former Section gave us occasion to discern how transporting a delight it is, to be the Instruments of any good to others. But as there is no good can bear proportion with that which is done to the Soul, so certainly to be an Agent in that, must far transcend

the pleasure of all other Benefactions. He that so dispenses his Bounty, as to engage Men to Virtue by it, is indeed the magnificent Person, out-vies the most profuse Donations of the greatest Potentates. They can give but some little parcels of Earth, he gives Heaven, and like a mighty Monarch hath Kings to do him homage. So he that by well ordering his Family, makes his Servants to be God's, does not only oblige the Common-wealth, but is as it were a Patriot even to Heaven it self; provides it with Inhabitants, and helps to secure it from that emptiness and depopulation, wherewith the general wickedness of men seem to threaten it. And then in relation to such his Servants, he is of all other Masters the most bountiful and obliging: they provide perhaps some petty Annuities, he gives a state of Inheritance, nay of Eternity.

9. **THIS** is a vast Munificence, yet that which the arrantest Worldling can have no temptation to grudge. A man may thus without a Riddle give much, yet part with nothing, nay, acquire that very thing to himself, which he dispenses to others. So that here is no place for the usual (though unjust) Objection of *impoverishing ones self*, which is that alone which often deadens the relish, or diverts the attempt of other Liberalities. And therefore this sort which is rescued from that one possible allay must certainly yield the most vigorous and unmixt Pleasure: it being sure, that Bounty has in it self so much of agreement with Humane Nature, as will inevitably

vitably produce Complacence and Delight, where it is not so interrupted or allayed.

10. I MIGHT here add *ex abundanti*, that there is likewise a *secular Profit* attending it. For if *Gentlemen* had their Dependents truly conscientious, they would be of very much more use to them. They might employ them securely, and need no other Spies upon them but their own Consciences. 'Twould not then be, so many Servants, so many Thieves and Harpies, but so many Factors and Traffickers for the Masters advantages. So that here again their own interest engages them to this Care: though I confess 'tis to be wished, that the former more ingenuous Motive may be so prevalent, as to supersede all use of this; it being very unreasonable that God should need Auxiliaries from *Mammon*. Yet as once the *Israelites borrowed of the Egyptians*, so it may not be amiss to make this Inferiour consideration a step to the other more Noble: that even they who have yet no gust of that more Heroick Pleasure, may on the intuition of this Worldly advantage, endeavour to improve their Authority to the Spiritual good of all that belong to them.

11. BUT from no part of this Performance may they reap so rich a satisfaction, as from that which is exercised towards a *Friend*. For as their concernment is nearer in him, than in the former more distant Relations, so the Pleasure of doing good to him, must proportionably encrease; as that heat is most intense which is conveyed by the nearest

nearest Reflection. He who so maintains his Vital Station in the great Body, as to sympathize with every Member of it, must yet necessarily have the most acute sense of what befalls those parts, to which he is most immediately conjoyned. But there is no stricter Union upon Earth, than that of a Virtuous *Friendship*; and then what can be more satisfactory, than to preserve or advance the Health of that, whose Maladies himself is sure to feel, to improve and benefit that person, who is thus become a part of him? Persons of quality love to deck and imbellish the place where they inhabit, abhor to dwell in a Stie or Dungeon: but Friends dwell in each other; and therefore cannot but be delighted in beautifying and adorning those Minds they have thus chosen to live in, in purging them from all foulness and pollutions, and rendring them as pure and immaculate; nay, as splendid and illustrious, as is possible. Certainly, there is nothing upon Earth more ravishing, than a *Friendship* thus entertained. 'Tis some Anticipation of Heaven, where those lines of Love which stretch themselves to every Part of the Circumference, do all meet in God as their Centre. It is indeed that which surmounts the possibility of an exact description, and reserves its full discovery to be the prize of Experience. Let it be tried, and then I doubt not, but he that hath made the Experiment, will readily attest the pleasure of thus employing this part also of his Authority.

SECT. VIII.

Of the last Advantage, that of Reputation.

1. **T**HE last Advantage is that of *Reputation* and *Esteem*: which is generally presumed the due of Persons of Quality, unless where some personal unworthiness hath cut of the Entail, and forfeited that right. And though these daies have taught the Vulgar to defalk much of that respect which former Ages paid to Superiours of all sorts; yet I cannot think the *Levelling Principle* has so universally diffused it self, as totally to rase out all Impressions of Reverence towards them: so that there still remains somewhat of this Talent for them to negotiate with. It will be their part so to manage and dispose it, as to bring in profit to their Lord, by making it also an Engine to draw men to piety and virtue.

2. **THIS** they may sometime do by *Counsel*; to the success whereof there is nothing more contributive than an esteem of the Adviser, most men being rather apt to consider who speaks, than what is spoken. And therefore persons, whose Quality and Education have prepossessed them with an opinion of their Wisdom, have a great advantage towards the working on them. And this

this it will besit them to make diligent use of, by seasonable advices and exhortations to those whom they shall discern thus prepared for the entertaining of them, to take all prudent occasions to recommend *Christian Practice* to them, and by pulling off those disguises which the false measures of the World have put upon Vice and Virtue, to represent them in their true and native shapes, the one the object of horror and detestation, the other of love and delight. 'Tis the want of this discovery, that has given Impiety so free a range: it has drest it self up in a counterfeit splendour, false Gemms and Tinsel-gaudery; and in this glittering appearance it marches on triumphantly, receives acclamations, yea and Obeisance too, nay commands not only the knees (as every prosperous Usurper can do) but even the hearts of men. And will none have so much Charity, so much Zeal for publick Concern, as to uncloak this Impostour, and shew the dazled World what it is it thus bows to? Perhaps this is lookt on only as the business of Divines; but certainly would *Gentlemen* also set to it, they were like to prove the more prosperous undertakers. What comes only out of the Pulpit, passes for *the foolishness of Preaching*, 1 Cor. 1. 21. or for the discourses of those whose Trade it is to inveigh against sin. All their *Trusts* being of course, and expected, their *Wards* are as well known too; and we daily see Vice approve it self an expert Fencer against them. But the endeavours of these would not
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be liable to those prejudices : a Blow from them would come (like the Revolt of a Confederate) with the advantage of a Surprise. And there is little doubt, but by friendly and familiar Conferences they might many times insinuate that into mens breasts, which the more solemn and Authoritative Exhortations of Ministers often fail of.

3. BUT Counsel will be of little efficacy, if it be not seconded by *Example*. They must therefore look their Lives be such, as may shew they believe themselves whilst they go about to perswade others. He that shall with never so pressing arguments dehort a man from that Sin, which himself at the next opportunity commits, will never be supposed to have any real ill opinion of it, but rather so passionate a love, that he is jealous any but himself should have its embraces. And then surely this will be so far from averting, that it will excite the appetite of the other to taste of that which he sees is thought so desirable as to be Monopolized.

4. INDEED there is nothing by which they have so universal an influence, as their Example. Things that are set in some high and eminent place, do naturally attract mens eyes to them : so that eminency of condition wherein *Gentlemen* are placed, renders their actions more observable. They are like the City our Saviour speaks of, *set on an hill*, and have by that advantageous situation the means of making their *light shine farther* than other mens. And there-

therefore it ought to be their constant care, by the bright lustre of their exact & exemplary Conversations, to enlighten the whole sphere wherein they move. Would *Gentlemen* make this their united design, what a happy Constellation of auspicious Stars would they prove, by whose benign Aspect the sterility of Vulgar minds might be cured, and even those Clods be inspirited and rendered capable of excellent productions?

5. FOR what can be more *persuasive* to those of the lower Ranks to embrace Vertue, than to see it made the election of those whom they suppose to have most judgment to discern its value, and so fall not on it blindfold, and who have also all the contrary pleasures of Sin within their reach; nay prostrate at their feet, suing for entertainment, and so are not cast on it by impotence? What a blur and infamy would it cast upon Vice, if it were once banished out of *Gentile* company? And how fair a step would it be towards its exclusion out of all? We see what a natural aspiring the lower sort have to approach to the condition of their Betters. And though that being now aimed only at their Poms and Greatness, be no commendable temper, yet sure it were much in the power of those emulated persons to make it so. For would they so order the matter, that their Vertue should out-shine all their outward splendors, that it should become the character and distinctive note of a *Gentleman*, to be eminently good, this were a way to consecrate even Ambition it self, by making it an engine

gine not to rack and torture men, as common ambitions do, but to advance them to all vertuous industry.

6. HE that desired to ennoble his Family, would then begin at his Mind, cast out thence all base and degenerate Inclinations, and make himself a *Gentleman* without help of Heraldry. Thus haply might they deceive men into Piety, and make those Emulations, whose first rise was meerly from earth, a ladder wherewith to scale Heaven. And how noble, how excellent a charity is this, and yet of all others the cheapest, it having that Proverbial property of Charity, *To begin at home!* The being good, is primarily a kindness to themselves, and to others only by way of result, and propagation, and easie consequence. How unchristian, unmanly, yea unskilful too will it then be, to deny this benefaction, which has that very argument on its side, which is opposed to other kinds of Liberalities? That fear of lessening a mans self which in those contracts and shuts up the bowels, is here in all reason to enlarge and dilate them: for in this case men cannot deny, without their own greatest injury, and diminution. And sure 'twould justly pass for a prodigie both of malice and folly, for one so to avert the benefiting another, as to incur the greatest damage to himself in avoiding it.

7. BUT alas, it is not only Charity either to others or themselves, which exacts of them thus to promote Piety among men. They have brought

brought themselves under another more constraining obligation, I mean that of *Justice*, particularly the justice of *Restitution*: for 'tis too visible they have been deeply accessary to its decay. So far have they been from advising and exciting men to good, that I fear their persuasive faculties have generally been employed to a quite distant purpose. There are few or none, that by their own pious endeavours do at all abate the need of the Priests exhortations; but many that do evacuate their efficacy, by decrying it as the greatest folly, the most unmanly submission, to yield them any consideration. As for their own Counsels, they are too often in earnest, what Solomon's was by way of Irony, *Ecc. 11. 9. Walk in the waies of thine heart and in the sight of thine eyes*, encouraging and animating men to all Sensuality. And if they discern any begin to startle at the course, to entertain but a sober thought of that dismal end to which it leads; he is to be laught out of that *Hypocondriack fit*, taught to look upon it as a spice of Phrensie. The loud noise of roaring Mirth is re-inforced to drown that poor whisper of Conscience, and by the sound as it were of those Trumpets he is incited to turn to his course, as the horse *rusheth into the battel*, *Jer. 8. 6.* all arts of encouragement used to imbolden him to run fearlessly on to Damnation. This is their one known *Recipe*---- for all pangs and gripes of Soul. And if it be not of every dayes practice, 'tis not, that they have any better method of Cure, but such
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arts of prevention, such means of stupefaction and obduration, that the disease seldom occurs among them.

8. **NOR** do they omit to back and fortifie this with proportionable *Examples*: which God knows are so many and so efficacious, that like a dismal Cloud they overspread our whole Horizon. They who are by God designed as lights to illuminate all about them, have been the instruments of introducing a more than *Egyptian* darkness, thereby exemplifying that Aphorism of our Saviours, *Mat. 6. 23. If the light that is in thee be darkness, how great is that darkness.*

9. **WHAT** a deluge of Prophaneness and Impiety at this day overflows this poor Nation, is too visible not only by the direct, but the reflexed beams, those sad Judgments they have brought down upon it. And though there be too many springs which feed this Ocean, yet there will scarce any be found to have more liberally contributed, than the open and scandalous viciousness of the *Gentry*. They who are placed as Stars in our Firmament, if they dart nothing but malignant Influences, what wonder is it, if an universal Pest ensue? 'Tis they that have brought Vice into countenance, made it the mode and fashion of the times, so that people dread the singularity of being innocent, and a man may with less peril of scorn appear in the most superannuated dress, than own the Obsolete qualities of Meekness, Purity, Sobriety, &c.

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How great and fatal a snare this *creditableness* of sin has proved, I fear there are too many thousands of entangled Souls can witness. And on whom can they more properly charge their ruine, than on those who have advanced it to this repute in the world? Mens natural pravity gives them propension more than enough to ill; and therefore it hath been the business of Laws both humane and divine to put a bridle upon those inclinations, by fear and shame to restrain their inordinacy: but this converts the bridle into a spur, when those that should discountenance Vice, thus animate and encourage it.

10. FOR what a Temptation is it to the vulgar *to run to all excess of Riot*, when they see their superiors have beaten the path before them, and are themselves immerst in the most brutish sensualities? Which of them will endure to be sober, when Drunkenness shall be accounted so dignifying a quality, that it may make a Peasant company for a Lord? When *Gentlemen* are Atheistical, Clowns will think themselves very modestly wicked, if they be but prophane. And when they hear their Betters discharge loud Volleys of Oaths, they will soon find they are as well qualified for that part of greatness as the best. *Their Tongues* are as much *their own*, *Psal.* 12. 4. and will be glad that by such an easie employment of them they can be *Gentlemen* so good cheap. 'Twere as endless as unnecessary to enumerate the several sorts of infection, which the
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ill examples of great men have diffused. 'Tis too obvious in the moral effects to need any other way of discovery. And I am sure it ought to be matter of the saddest reflection to all who are involved in that guilt; it being a most direful account which they will one day have to make, who have been the Authors of such miserable vastations, turn'd Communities of Men, of Christians, into Herds of Beasts, nay into Legions of Devils.

II. EVERY sin even of the privatest obscurest person carries much of contempt and affront to the Divine Majesty: but great mens vices are of a yet more giantly frame, they proclaim solemn War with Heaven, levie forces, and draw in multitudes of abettors and confederates in their hostilities. And God knows this kind of Un-evangelical *violence the kingdom of Heaven daily suffers*. Oh that the Chieftains and Leaders of these unhappy troops, would at last think fit to sound a retreat; that they would, in pity if not to themselves, yet to their seduced followers, cease thus desperately to rush on upon the mouth of the Cannon, the Jaws of Hell! And not only so, but that they would also endeavour to bring them into some terms of accord with that omnipotent Enemy they have provoked; by their own penitent and reformed lives teach them the postures of humility and submission, as they have formerly done that of defiance. This certainly is that to which common equity obliges them, reparation of injuries being

confessedly an indispensable part of justice. And certainly there can no injury exceed, nay equal this of betraying men to eternal ruine: and consequently nothing less than the utmost industry to repair it can be any competent expiation. God grant all those, whose guilt gives them a peculiar title to this admonition, may own their right to it by a particular and serious application, such as may for the future engage them to the most zealous endeavour of reforming not only themselves, but others, for rescuing their reputation from that foulest blot, of being an agent for Satan, and advancing it to that highest dignity of being serviceable to God.

12. BUT there is little hope they will rightly consider the use, who are so utterly mistaken in the nature of true reputation. A *man of Honour* is now understood only to be one that can start and maintain a Quarrel, that for every the triflingest injury expects like *Lamech*, *Gen. 4.24.* to be *avenged seventy and seven fold*; that despises the Christian precepts of Meekness, Long-suffering, and Forgiveness, as rudiments of cowardize and unmanly pusillanimity, and has no other measure of courage and gallantry, but by an utter opposition to all those. And whilest *reputation* is thus hung only at the point of the sword, 'tis a very fit instrument to destroy bodies, but sure not to save Souls. We find daily many occasions to complain of the Tyranny of Custom and Opinion, but scarce any where so much as in those unjust and absurd Laws they have

have imposed in this matter: which were they consideringly weighed would surely evince them such contemptible Legislators, as would be enough to dethrone and depose them from that usurped Empire they now maintain in the world.

13. TO take only a short and cursory view of them, we shall in the first place find them to be horribly impious. For what can be more so, than thus to tear off those signatures of Honour, which God himself hath imprest, and vilifie those whom he hath dignified? God has pronounced that it is the *discretion of a man that deferreth his anger, and it is his glory to pass over a transgression, Prov. 19. 11.* And again, *He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a City, Prov. 16. 32.* But this new notion of Honour proclaims the quite contrary; he passes for a Phlegmatick fool, whose blood boyles not at the first glimpse of an Affront; and 'tis Gallantry to offer many Injuries, but ignominious Tameness to bear one. It has alwaies been the indisputable prerogative of Kings to be the *Fountains of Honour*; what an impious daring is it then to devest him of that privilege, *by whom Kings reign*? To cancel his Patents, and mark them out as the objects of scorn, to whom God gives so glorious a testimony? Yet thus is it daily done to the men, whom the *King of Kings will honour*; these are all the Triumphs these *Mordecay's* must expect; an evidence how much worse they are than *Haman*, that allot

them. Certainly there cannot be an act of greater defiance against the Divine Majesty, than thus to reverse his Decrees. And upon this hostility and opposition against Heaven it is, that all the *private Quarrels*, and Combates on Earth are (as on their foundation) superstructed; so that to initiate a Duellist, his first *Challenge* must be directed against God himself.

14. NOR are these false measures of Honour more opposite to Religion, than Prudence. The glosses the *Sword-men* have put upon the one fundamental Law of *Not bearing an Injury*, have introduced such a multitude of ridiculous Punctilio's, that the next Age will be in danger of receiving the Fable of *Don Quixot* for Authentick History. And I see not with what justice this can laugh at them in him and his Squire *Sancho*, and yet think them serious enough to govern men in their most real and weighty concernments. It would indeed astonish any sober person to consider, what *Chimera's* they are, to which men sacrifice all that ought to be dear to them. How many *Duels* have been fought, how many men kill'd, (when neither of the Combatants were so implacable but that they could willingly have compounded the matter) only because they thought point of Honour exacted it, and the declaring it would be inglorious? Certainly the Gallies is a state of perfect liberty, compared with this bondage. And were the Release from those necessarily to infer a subjection to this, were those Slaves obliged thus to become *Gentlemen*,

men, I should cease my wonder why so many of them have despised a manumission. For thus to have a mans Estate, his Life, yea Soul too, at the mercy of Popular breath, (not only to be lost, but lost by his own act) is a slavery beyond all that the most abject creature ever groaned under. And yet so prodigiously absurd is the World, as to cut this out for the *Benjamin's portion*, make it the especial and peculiar privilege of *Gentlemen*. They are set upon a Theatre, and as the *Gladiators* of old must kill one another, only to entertain Spectators. And who would not think *Bedlam* the only Seminary to breed men up for such a Trade? Yet so universal is this Lunacy, that one may suspect the Institution of that Hospital is perverted, that that incloses only the Sober persons, whilest the Frantick run loose about the World.

15. BUT perhaps the more Malicious *Duel-lers* will think themselves exempt from this number, because 'tis their own satisfaction which they design in it: their Enemies blood will make so delicious a Draught for their Revenge, that they gasp after it, and think it a pleasure well worthy their pursuit. But sure these differ from the former, not as Wise men from Fools, but as a worse Natured Fool from a better. He that would justify the rationalness of any Adventure, must prove the Prize at least to equal the worth of that he hazards for it. But who that considers he has a Soul, can seriously set it at so contemptible a rate? or what man in his wits,

that believes a Hell, will say the pleasure of a Revenge can countervail those pains? Nay indeed, none can with any pretence put it in ballance with the meer loss of Life. For he that is kill'd (as every man may be that fights) can have no sense of that pleasure, and so becomes incapable of the compensation, if that were able to make it. Nay I shall descend yet lower, and with some confidence affirm, that the uneasie consequences even of the victory do quite overwhelm the satisfaction. For this I dare refer my self to any of those who have had the unhappy Triumph of a *Murderer*, and doubt not that if they will speak their experiences, they will tell us that the cry of their Adversaries blood in their Conscience, did utterly extinguish the relish of it in their Fancy. Or if they were persons who were hardned against all sense of Divine vengeance, yet the fear of *Humane* was abundantly enough to defeat them of that pleasure they expected: so impossible is it to *gather Grapes of these thorns*, to reap any contentment from so unchristian an Attempt. Their Revenge is not compleated without Blood: and if they have it, it proves a Torrent to carry away that imaginary Delight they projected from it. And then what colour of reason can any man bring, why he should thus *sell his soul for nought*, and become a *Platonick* to Damnation?

16. **BUT** *Revenge* has two ill-matcht qualities, Blindness and Impetuosity; and so all its darts, though they carry force and venome enough to destroy all about them, yet by being

ill aimed revert mortally on the breast whence they were shot. Certainly there is not in the world a more prodigious Infatuation, than that which rules in this affair. What can be more senseless, than for me, when a man has done me an Injury, to think to wipe off that by exposing my self to more? When he has given me the Lye, to invite him to give me the Stab too? Did ever any man attempt to make up a breach by widening it? To close his wound by tearing it further? The Physicians indeed talk of a method of curing some Diseases by *Majoration*: but sure Injuries are not in the number of those maladies, not capable of that way of remedy. The greater may, 'tis possible, overwhelm, but not cure the less, as the more moderate Pains become insensible by the superveniency of the more acute. Yet I presume none would applaud his choice, that should call for the Rack to drown the pain of a Cut finger, which yet is no hyperbolical Emblem of this sort of Revenge.

17. BUT besides all this, our *modern Gallantry* is treacherous to it self, confutes its own pretension, and whilest it vainly assumes the Monopoly of Courage, is indeed the meanest Cowardise in the World. That by which we use to discriminate base fear from just caution, is the formidableness of the object feared. No man is reproached for not standing the inundation of the Sea; but to quake at stepping over a Gutter, would be a ridiculous timorousness. 'Twould be neither wonder nor shame to run from the pursuit

suit of a Lion; but to be chased by a barking Whelp, is the property of an Hare, not of a Man. And according to this measure, what wretched Cowards are our greatest *Hectors*? For what can be more contemptible than those unjust Scorns of men they so tremble at? Which if they were sure to be universal, yet what real ill can they do a man, who does not by his own fancy lend them an edge wherewith to wound him? But neither can this be the Case, till all both Christianity and Sobriety be quite worn out of the world. For to a Christian, 'tis certain the irreligion of Fighting a Duel would be the most infamous thing, and even to a sober Heathen the folly of it would be so too: so that he can be in no danger of either of their Reproaches, for declining it. And when these are set aside, who is there whose censure can be at all considerable? Yet this so pitiful despicable thing is it, which so terrifies and amazes them. And how shall we define Cowardise, if this be not it?

18. A N D as it has the nature, so has it the Fate of it too, which usually is by fleeing an imaginary danger, to fall into a real. Men fight, that they may not be thought Cowards; and by fighting they do not only become indeed so, but also rush themselves upon other far more formidable mischiefs, run from a Scarecrow into a *Pre-pice*. And now what a Riddle is this thing they call *Gallantry*, which so startles at the weakest noise, yet stands undauntedly the stroke of a Thunderbolt? They who so dread the reproach
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of vain impotent men, do yet confidently encounter the anger of the omnipotent God; and if Valour and Fool-hardiness were not very distant things, would confute my whole argument by making it evident, that they dare be damned. Thus by a strange kind of inverted operation their Fear makes them bold: would God that *Antiperistasis* might go on to work, till that Boldness have again brought them to a fear, I mean that penitential Fear, proper to those who thus deliberately provoke the Divine Majesty.

19. AND that very *Deliberation* is a circumstance of so great an enhancement, as unmeasurably heightens the sin. Sudden acts may be capable of some alleviations by the surprise they make on a mans spirit: but contrived and premeditated Crimes can have no milder appearance than of obstinate Rebellion. And this aggravation can scarce ever be wanting to a *Duel*; many hours, if not days intervening between the Designment and the Execution. And in that interval 'tis not possible for all the Opiate Recchts in Satan's Dispensatory to keep the Conscience so drowfie, that it shall not startle, but it will undoubtedly represent to a man the horror of that he is going about: which is no less than the engaging himself in a double Murder, his own, and his Adversaries. For the wilful hazard of both fastens on him the guilt, though both happen to survive the Combate. But if it be his own fate to fall (as he has much reason to expect, who thus puts himself out of Gods protection, nay dares

dares his vengeance) what possible hope can remain for him, who thus dies in that very act of the greatest sin? We are generally apt to think but uncomfortably of those who *make away* themselves: but certainly many of those deserve to be Canonized, in comparison with a man that dies in *Duel*; the Principle of that being often an excessive Fear of God, which sure is less culpable, than a profane contempt of him. Besides the temptation in that case is usually more violent and impetuous; it being (if not begot, yet) cherished and fomented by Melancholy, the most untractable and obstinate of all humours: whereas the suggestion to this hath no such Auxiliary to aid it, the original of Quarrels being frequently from too free a Jollity. And lastly, that, of how heinous a kind soever, is yet but a single sin, whereas this, as I said before, involves a twofold guilt. And of how crimson a colour must that soul appear before Gods Tribunal, that is thus double-dyed in Blood!

20. AND now who can chuse but cry out in the Prophet *Esay's* stile, *Hear O Heavens, and hearken O Earth!* What strain of wonder and amazement can bear proportion with the desperate madness of men, that can thus knowingly and consideringly rush themselves upon such unspeakable mischiefs? Especially since here they want even that miserable Reserve, which serves to embolden them to other sins, *viz.* the hope of a future repentance. For those that make but the slightest measures of that, can scarce fancy

any opportunities of it in this case: since to him that dies there seldom remains any space of interval between his sin and his death, no time for those clouds to gather, those penitential showres to descend, which should wash away his bloud-guiltiness; or if there did, yet what expectation is there he should imploy it to any effect? Such presumptuous considerate sins naturally work an obduration in the heart, which nothing but an extraordinary grace can remove; and after such an high and daring provocation 'tis very reasonable to expect God should withdraw even the lowest degrees, but sure not that he should add higher.

21. **THESE** Considerations are all of them so obvious, that they naturally suggest themselves. And certainly they are so weighty and pressing, that 'tis a Prodigy to see they should be so universally ineffectual: which can proceed from nothing but the want of close and serious application. Would men dare but to meet single with their own sober thoughts, 'twould certainly supersede all other *Duels*. There remains therefore nothing for me to add, but to invite them to this one Encounter, to beseech them to grapple a while but with the force of Reason, a Combat of all others the securest, where to be subdued is more glorious than to conquer in any other: and when it has despoiled them of that false courage, which exposes them to such dismal ruines, to permit it to re-inspirit them with a true one, such as may give them daring enough to stand up
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against this so more than Barbarous a custom ; to endeavour to banish it out of *Christendom*, and so take off that Reproach which our profession lies under from so impious a practice, which having no other Tenure but Prescription, there needs nothing but Desuetude to destroy it. Let every man for his own part strictly abstain from it, and avow the doing so, and then by ceasing to be a Fashion, it will cease to be at all.

22. BUT the misery of it is, no man will assume to be *leader* in this so noble an Enterprize, to begin this so necessary a Reformation : which though it have so much more of compliance even to carnal Interests, than it's contrary, that I doubt not many wish it were universal ; yet till it be so, they think 'twill be uncreditable to any particular person. But were that the certain event of it, 'tis sure that reproach ought to be despised, when it comes in competition with Duty. In this case the resolution of *David* (as great a *Sword-man* as any of them) is most proper ; *I will yet be more vile than thus*, 2 Sam. 6. 22. And certainly a man cannot pass a more glorious Martyrdom, than to suffer ignominy upon such an account. I am sure 'tis a real shame to see that men can offer violence to all their dearest complicated Interests, to comply with that unchristian custom, yet cannot cross a single imaginary one, to suppress it.

23. NAY the truth is, they create Punctilio's in this case, by which themselves will not be govern'd in any other. In a common *Fire* does
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any man suspend his own endeavours, till he see the whole Town running to quench the flame? Or if one of these popular persons had been of the *Philistims* company, when the house began to fall, *Jud.* 16. 30. would he have so dreaded the singularity of a solitary escape, as not to have attempted it, till shoals of others had led the way? We have had some experience, under what prejudice a *publick* *Act* falls, that is by its makers precluded from being a president. And sure these men do tacitely (yet very intelligibly) accuse the unreasonableness of this fear, whilst they confine it to this single instance. And methinks 'twere but just, they should be required to be consentaneous to themselves, and act in other things by the same measures; which would prove so sharp a penance, as were more likely to reduce them to sobriety, than all the force of Argument.

24. **BUT** besides this severe Remedy, there is sure an *Antidote* against this *Malady*, a way to separate the Duty from the Contempt which their fancies have so closely annexed to it: and that is by making their lives so uniformly Christian, that it may be evident, 'tis Conscience, not fear that works with them. Without this I know indeed no security from reproach. For to see a man who tramples upon all other commands of God, catch up this, as a Buckler against a Challenger, who can be so blindly charitable, as to impute this to any thing but Cowardise? But when the whole tract of a mans Life is one continued course of Obedience, no man will expect he should

should violate that upon this occasion. To this may be added a chearful and free exposing himself to all warrantable dangers, when any publick occasion of hazard is offered: if he then shew himself daring, 'twill be apparent, that 'tis not the fear of Death, but Sin, which locks up his Sword from private *Duels*. Or when there is no opportunity of this active valour, let him approve his passive by a contented, nay joyful submission to any suffering, that attends the discharge of a good Conscience: and of this there is little fear (in these days especially) to want occasions. He that does this, will be in no danger to be defamed for declining *Duels*: but on the contrary such an equable piety will extort reverence from all; there being such a venerable amiability in it, that the most profane do even against their wills bear it some inward respect.

25. LET not men therefore pretend the *Fear of Reproach*, as an Excuse, since here is so ready a *Salvo* to that Objection: but let them by an assiduous practice of all other Christian Virtues, render this also secure to them, and qualify themselves for the propagating it to others. And Oh, that we could once see all other quarrels amongst *Gentlemen* converted into this one holy contention, who should be forwardest in this Heroick attempt. 'Tis the false notion of Honour, that is one of Satan's principal Citadels, like *Zion* to the *Jebusites*: and the assaulting of that, would be an atchievement of so much glory, that he that could prosper in it, might justly challenge

lenge the dignity which *David* there promises, *2 Sam. 5. 8. of being Chief and Captain.* Here then they may lawfully quench their thirst of Honour, yea and that of Revenge too, by wrecking their utmost malice on this their so grand Enemy. Let it be remembred how long it hath befooled and cheated the World, and be exposed to all the shames and detestation of a discovered Impostour. Nay let it be brought to a solemn Arraignment, those innumerable Murders, of which it has been guilty, charged on it, and prosecuted to death, so utterly extinguished, that it may never again appear in the World, whilest all good men applaud the justice, and say, *So let all thine Enemies perish, O Lord.*

26. HAVING thus reflected on the common *Abuses of Reputation*, all that remains is to consider how injurious men are to themselves in their ill managery of this Talent, which might be improved not only to their final account, but even their present pleasure. For first, he that by seasonable advice rescues any man from a course of sin, will infallibly feel so unutterable a complacency in having done so, that he will find he was kind to himself, as well as the other, and will have no temptation to think himself unprofitably employed, though that were to be his only Reward. This bringing sinners to repentance is so noble, so tempting a design, that it drew even God himself from Heaven to prosecute it; and that not by cheap and easie means, but by all those Sufferings, which humane Nature most

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trembles at : yet such was *the joy* of Man's salvation, which was *set before him*, as enabled him to *endure the Cross, and despise the shame, Heb. 12.2.* How rich a bargain will it then be to a man to partake with him in that joy, to share with him in that prize, upon so much easier terms, to pay but a little breath for that which exhausted his blood, and to become (in a lower inferiour sense) a Saviour without a Cross ?

27. IN like manner, he that by a strict and exemplary conversation sets himself up a *land-mark* to direct men in this turbulent and dangerous Sea, his light, 'tis true, goes forth to others, but the warmth and cherishing heat of it remains within his own breast. What chearful, what exulting reflections may he make upon himself, that can make good *St. Paul's* protestation, *Acts 20. 26.* that *he is pure from the blood of all men?* That he hath not by any scandalous Example ensnared any soul ; but on the contrary hath by positive illustrious acts of Virtue endeavoured so to adorn his Christian Profession, as to draw in Profelytes not to the Name, but the obedience of Christ ? That hath made it his business to stand in the Gap, not only by his Intercessions with God against the Plagues, but by his endeavours with Men against the sins of the Nation, and by a steady opposing himself against the inundation of profaneness and licentiousness, hath invited others to give some stop to those impure torrents ? It has always been accounted so glorious a thing to redeem ones Countrey from slavery, that men have

have thought their greatest hazards amply paid with the Title of a Patriot. But there is no vassallage so ignoble, no servitude so miserable, as that of Vice, and consequently no attempt so worthy, so ingenuous, so satisfactory to the undertaker, as to break that yoke. He that aspires to no more than a private Innocence, is only on the defensive part, stands upon his guard against Satan: but he that aims at this sort of publick Reforms, maintains an invasive War against him, and so more shakes his kingdom. The reducing of any sinner is the dispossessing him of so much of his usurpt territory, and weakens his Empire in the world. This is indeed the true *Publick Spirit*: which though many have pretended to from whom we discern nothing of these effects; yet those very pretensions bear witness to the excellency of the thing, and ought to animate men to be indeed, what so many have coveted to be thought.

28. I SUPPOSE I need not go on to the other instance: every mans sense, without consulting either his Reason or Religion, will be able to pronounce that 'tis better to be in Peace than Hostility, to have a whole than a wounded body, to keep securely his own station, than to be hunted like a *Partridge on the Mountains* by the *Avenger of Blood*. The greater is the Miracle, that men who in all other instances devote themselves wholly to their sensuality, should here only abjure it; that when body and soul come in competition, live as if they had no soul, yet up-

on this occasion can dare, as if they had no bodies. Oh that men should be such ill husbands of their sufferings, and thus enhance Satan's markets! Alas, *Hell* is a Purchase will never be taken out of their hands; how many Chapmen soever they see about it, they may secure their Estate there firm enough by those sins they have more gust of: why should they be thus madly prodigal to outbid the common rate? Must *Gentlemen* buy Damnation, as they usually do Wares, dearer than other men? How is Perdition become so amiable, that like *Rachel a double servitude* is judged light for it; whilst Heaven in the mean time, like *Leah, is so much despised*, that 'tis thought an injury to have that obtruded on them, though upon the easiest terms? Certainly they are strange transforming *Opticks* which these men make use of. Would God they could be but perswaded, if not to break, yet at least for a while to lay by those false *Glasses*, and behold things in their genuine and proper shapes: and then I doubt not they will discern that Honour to be Infamy, which sets men at defiance with God; and that Reputation then alone becomes estimable, when like a River it pays its Tribute to the Ocean, promotes his Glory, at whose feet Kings (without diminution) cast both themselves and Crowns.

SECT. IX.

THE CONCLUSION.

I. **W**E have now according to our proposed Method, surveyed distinctly those several Advantages which Gentlemen enjoy, and may surely give the same Testimony, which Caleb and Joshua did of Canaan, Numb. 14. The Land which we passed thorow to search it, is an exceeding good Land. 'Tis a rich and fertile Soil wherein these men are planted, such as hath a natural aptitude and vigour to produce the most excellent Fruits. But Paradise it self required dressing, and therefore we find Adam had that work assigned him in his Innocence. And surely these his Sons may well submit to the same Task: by the faithful discharge whereof they may make some approaches towards that his pristine state.

2. IT need not be again inculcated, that all these their Receipts have their special and particular ends, in Gods assignment. 'Twill be more useful to remember them, how nearly they are concern'd not to pervert the Counsel of God against themselves, by neglecting to give them their due expected improvements. For though he be a most liberal, yet is he not a negligent Master, but keeps an exact and punctual

account of whatever he thus delivers out, and will not fail severely to avenge the embezzeling of his Goods. Indeed such an abuse has so Fatal an Efficacy, that it quite changes their Nature, converts them from blessings to the heaviest Curses: would God too many men had not thus exemplified their own destructive power, and by a kind of Anti-creation brought Darknests out of Light.

3. *BUT* 'tis pity they should be permitted to sleep in that Darknests, which themselves have made. And therefore if this little Tract shall fall into any such hands, it must avow to come upon that uncivil, yet friendly Errand, to disturb their rest, to awake them to some Consideration, and as Philip's Monitor was to remember him, that he was but a Man, so to put them in mind, that in the midst of their freest enjoyments they are still but Stewards, and know not how soon their Lord may summon them to their Accounts. And with that confusion and consternation must they appear at the great Audit, who have so unfaithfully managed their trust? 'Tis therefore now no longer time to dally, but by an assiduous care and diligence to endeavour to redeem their past ill husbandry, lest they run the Fate of that Evil Servant mentioned, Matth. 24. be surprized in the midst of their Inordinacies, and have their portion assigned them in weeping and gnashing of teeth.

4. *AND* now what Objection can they possibly make against this so necessary a Caution, which is founded upon such Motives, as should methinks infallibly prevail upon all sorts of tempers? If they
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have any sense of Fear, here are those Terrours of the Lord, which are amazing enough to set even a Belshazzar (though with the Cup at his Mouth, his Concubines by his side) a trembling. Certainly he must not be only frozen but petrified in desperate impiety, whom even a glimpse of those eternal flames will not be able to dissolve.

5. BUT if Fear (though of God) be too degenerate a Passion for a Gentleman to own, this advice can upon as good grounds address it self to their Hope: there is as well the Joy of the Lord for the Faithful, as the outer Darkness for the unprofitable Servant. For though God have Right of absolute Dominion, and might exact obedience on his bare command; yet he is more pleased to shew himself a Benefactor than a Lord, and therefore descends to treat with men by the more gentle and inviting methods of Promises and Rewards. Nay, indeed the end of his Commands is only to make us capable Subjects of those Eternal Felicities he desires to bestow. And this surely is enough to excite men to a diligent negotiating with those Talents they have received, since it is indeed themselves they are trading for. The stock it is true is Gods, but all the increase of it will by his bounty certainly devolve on them. And therefore as Naaman's Servants thought the cure he was in pursuit of, deserved a submission to the severest Prescriptions, If the Prophet had bid thee do some great thing, wouldst thou not have done it? 2 Kings 5. 3. So surely we may conclude those endless Joys proposed by God,

are cheaply earned even by the most exhausting Labours, the most vigorous Tasks.

6. **BUT** such is the Tenderness and Indulgence of our gracious Master, so earnest his desire of his dispensing his Rewards, that he will not trust mens sloth and folly with such a pretence of defeating themselves; and therefore hath annexed no such Condition. We have seen, through all the several parts of Duty, which constitute the Gentleman's Calling, that they are of a quite distant frame, not Toils but Refreshments, not Yokes but Crowns, such as differ only in size from those Celestial ones to which they tend; so that here is bait even to the greatest Voluptuary. And who that observes how many such there be, would expect this Fruit of Paradise should still hang untouched? Yet such a preposterous Temperance have they put on, that they are proof against all these allurements. Good God! what contradictions are men made up of! It is the business of their lives to pursue pleasures, and yet when those of the most refined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them. We daily see the Devil hath his Martyrs: it seems he hath his Asceticks too. And so witty is the World grown in creating sins, that they have found out a sin of self-denial. Would God these absurd Mortifiers might be perswaded to remit somewhat of their severity. The most rigid Orders in Religion have still indulged some relaxation, some times of Festivity: why should Satan's Votaries be so much more zealous than God's, as to make their abstinences so perpetual?

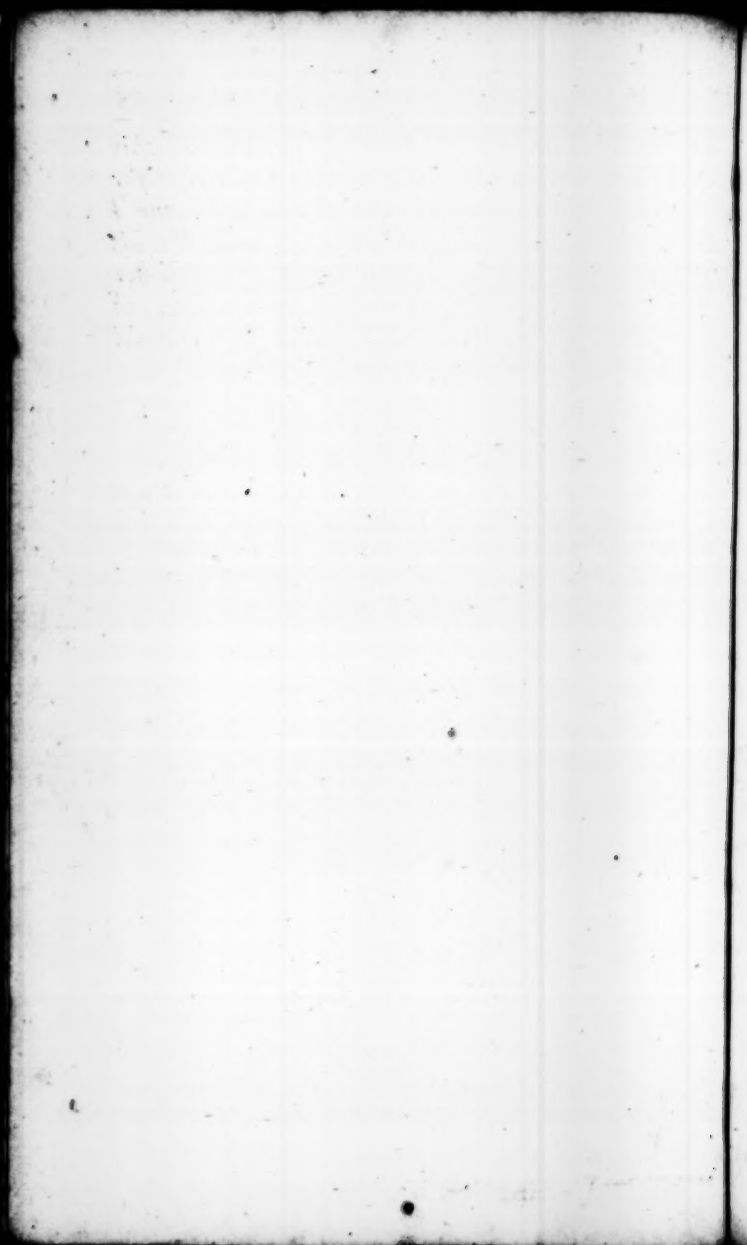
7. IT speaks indeed the Cruelty of that Master they serve, but so it does his Policy also. He well knows that if these Divine Lights should but insinuate themselves, they would soon undermine his whole Foundation: so ravishing and attractive are they, that nothing but a perfect Ignorance of them can be Amulet sufficient against their Charms. And therefore it is his necessary concern to keep men from ever tasting of them, the least relish whereof would be sure to make them despise all his adulterated Delicacies. So we see he can give some rational account of his part of the matter. But what can Men say for themselves, who play his Game for him, even when their own Souls are at the stake, that at once renounce that Eternal interest, and Present pleasure? This is indeed in David's Phrase, 2 Sam. 3. 33. to die as a Fool dieth. Their hands are not bound, nor their feet put into fetters; no extrinsick hindrance lies on them, why they may not stretch forth their Hand to this Tree of Life, and eat and live happily here, and gloriously for ever. And yet like Solomon's Sluggard, they hide their hands in their bosom, and will not so much as bring them to their mouths, Prov. 19. 24.

8. THIS is so stupid a Folly, as none that pretends to common sense, would in any worldly concernment be guilty of. Will any man renounce a rich unchargeable Reversion, when he is not only wooed, but bribed by a considerable Sum in hand not to disclaim it? I fear there are few so mortified to Wealth, as to do it upon the score of Self-denial; and sure no
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man would be thought in his wits, that should do it upon any other. For what jealousies soever he had entertained of the Security, or Value of that future Estate, yet the present visible profit would deserve his consideration. There is but one circumstance imaginable, that could reasonably avert him, and that is the suspicion of Deceit, that the Coin which is offered him is false and adulterate. And that I may not be under a necessity of pronouncing so many men mad, I shall suppose it not unlikely that this scruple may occur to them in the present Case. They have so long brought all their Bullion to Satan's Mint, suffered him to stamp their Pleasures, that none will now pass for current with them, which has not his Impress: and upon this account 'tis too probable they may distrust the validity of the present Payment, disbelieve the pleasantness of those Duties I have here recommended to their Enjoyment, as well as Practice. Nor shall I desire to impose on their belief, but shall very willingly wave their Faith, and appeal to their Sense. But then they must remember, that that is incapable of judging by any other means but Experience: and therefore if all that has been addrest to their Reason be ineffectual, that remains as the last reserve for their conviction. Let every one of them seriously and conscienciously set to the Practice, (and allow only for so much of difficulty, as naturally attends the interrupting a contrary Custom) and then let him if he can, doubt of the Pleasure. Let him allow himself but this one Medium to infer it, and I shall defie his dissent

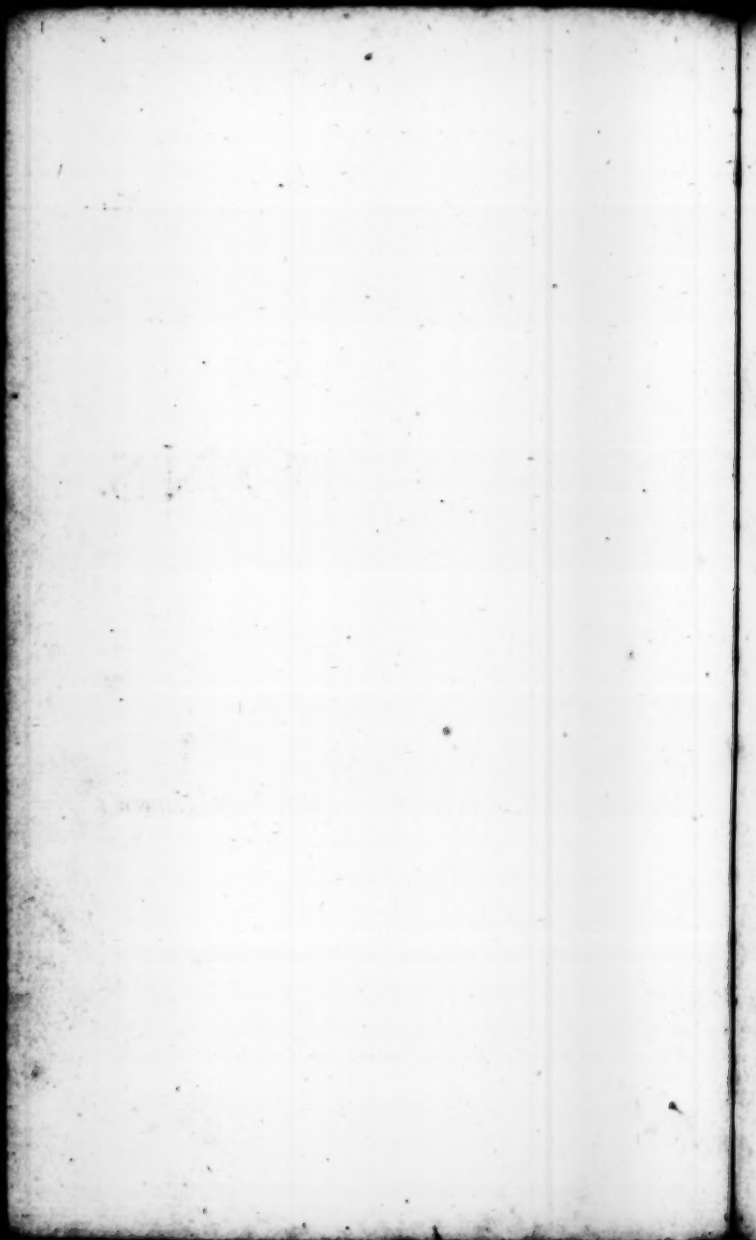
to the Conclusion. Let him sow with me this handful of Seed in the Tears of true Contrition for remembring his Duty and Interests so late, and I shall rest confident he will reap in joy in this World, and carry the news of it to another, even thither also bring his sheaves with him, abundance of Fruit to his account, be blest here, and crown'd eternally.

F I N I S.



PRIVATE
DEVOTIONS.

L O N D O N,
Printed for *T. Garthwait* in *St. Bartholomew's*
Hospital near *Smithfield*,
1 6 6 7.





A Confession.

O BLESSED Lord, I thy wretched Creature, thy not only unprofitable and slothful, but wicked Servant, do here prostrate my self at thy Feet, humbly acknowledging that I have most perversly and most treacherously mis-employed those many precious Talents wherewith thou hast intrusted me. I have, O Lord, unworthily abused those common Mercies which thou hast afforded me as a Man, and a Christian, my whole life having been a continued resistance to the Dictates both of Reason and Religion. But I have yet farther perverted those more special Liberalities of thine, whereby thou hast assayed to vanquish and melt an ungrateful heart. My Knowledge hath had no influence on my Choices, but I have obstinately pursued those wayes, which I knew led to the Chambers of Death, and by advancing my Sins from Ignorances to Presumptions, hath served only to render me liable to the greater number of stripes. That Wealth whereby I should have glorified Thee, and succoured my Brethren, I have converted
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into fuel to maintain and accend my Covetousness, Pride and Luxury, so levying War against Thee with thine own Treasure. Thus unfaithful, O Lord, have I been in the unrighteous Mammon; and who then shall commit to my trust the true Riches? I have wasted that Time thou hast given me, to work out my own Salvation, vainly and impertinently, nay often so viciously and impiously, that Idleness, though a Crying sin of *Sodom*, hath been the silentest of my guilts, the greater portion of my Days having been devoted either to the pursuit or enjoyment of my brutish Pleasures, so making it my business to provide for the Flesh to fulfill the Lusts thereof; and of those many Daies and Years thou hast afforded me, how few minutes are there of which I can give any tolerable account to Thee, or my own Soul? Nay, O Lord, as if my single and personal Impieties had been too little, I have propagated them to Others, and have made that Authority and Esteem, which thou gavest me for better purposes, the means of ensnaring all whom my Interest or Example could seduce. And now, O Lord, how unknown astonishing a weight of guilt do I lie under, that am to answer for so many Sins of Other men, as well as my self, that have thus been a Snare on *Mizpah*, and a Net spread on Mount *Tabor*, the Instrument of entangling and betraying so many Souls? O merciful Lord, who delightest not in the death of a sinner, look with

pity both on them, and me; Give me a sincere and earnest Repentance, for my own offences, and if it be thy blessed will, make me some way instrumental to the begetting the like in them, that I may be as contributive to their Recovery, as I have been to their Fall: And let the consciousness of my great Sloth and Unfaithfulness in all the parts of my Stewardship, excite me to a more diligent and industrious improvement of all those advantages thou hast put into my hands, for thy glory, the benefit of my Brethren, and the eternal joy of my own Soul. Grant this, O gracious Lord, for his sake who came to Call sinners to Repentance, Jesus Christ our Lord.

A Thanksgiving.

O MOST gracious and most bountiful Lord, who doest good unto all, but hast in an extraordinary measure abounded to me thy unworthiest Servant. I desire with all exuberant thankfulness of heart, to confess and celebrate this thy great goodness. Lord, thou hast not been to me a Wilderness, a Land of Darkness, but hast caused my Lot to fall in a fair ground. Thou hast

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not only given me a Natural, and a capacity of a Spiritual life, but hast also enriched me with many advantages for the comfortable support of the one, and the happy improvement of the other, above what thou affordeſt to multitudes of others. Thou haſt liberally given me of the Dew of Heaven, and fatneſs of the Earth, an aſſurance of all thoſe good things which may both oblige and aſſiſt me chearfully to ſerve Thee. O let not my Heart like *Gideon's Fleece* remain dry, whileſt all about it is thus plentifully watered from Heaven; but give me, I beſeech thee, ſuch a ſenſe of thy Mercy, as may expreſs it ſelf in a conſtant and zealous Obedience. Thou haſt done ſo much for this meaneſt Plant in thy Vineyard, dreſt it and fenced it about with Thy Grace and Providence; and having built a Wine-*preſs*, mayeſt moſt reaſonably expect ſome Cluſters to be brought to it at the Vintage. O let not ſo gracious, ſo equitable a demand be fruſtrated, when thou lookeſt it ſhould bring forth Grapes, let it not bring forth wilde Grapes; let not thoſe Advantages I enjoy above others, tempt me to exalt my ſelf, or deſpiſe them, but grant me alwaies to remember that it is Thou only that makeſt me differ from another. Lord, let thy Methods be my Documents, thy Diſpenſations of Indulgence towards me, the Engagements and Bands of the cloſeſt and moſt inviolable Duty, that that
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Eminency of condition wherein Thou hast placed me in this World, may be an effectual Admonition to me to be eminent in Virtue, that Men seeing my good Works, may glorifie Thee my Heavenly Father, through Jesus Christ our Lord and blessed Saviour.

A Prayer.

O THOU most Righteous and Impartial Judge, who despisest not the mean, nor acceptest the persons of the Mighty, Make me always to remember and seriously to consider, that none of those outward Priviledges I enjoy among men, can exempt me from thy severe Tribunal, but that I shall one day be brought to Judgment, as for all that I have done in the Flesh, so particularly for those special and peculiar Advantages, whereby thou hast discriminated me from my meaner Brethren : And oh let these Terroures of the Lord timely perswade, yea constrain me to a chearful imploying of all I have received, to those ends for which thou hast bestowed them. Lord, grant that the Knowledge thou hast given me may have such an efficacy on my Practice, that it may alwaies guide, never upbraid me.

And as thou hast opened thy hand wide to me in temporal Plenty, so enlarge my heart in Thankfulness toward Thee, and in Compassion and Bounty toward thy poor Members: I am not straitned by thee, O let me not be straitned in my own bowels; let neither Covetousness nor Riot make me poor in the midst of Riches, but grant me that true Enjoyment which Consists in a Charitable dispensing of them, that forsaking all the unsatisfying nauseated pleasures of Luxury, I may purchase to my self that more solid transcending delight of succouring the distresses of my fellow Christians. Lord, suffer not my wealth to be only a lading with thick Clay, nor the Rust of it to bear witness against me, but rather make me of the number of those that need relief, than of those who want hearts to give it. And since in thy gracious Providence thou hast placed me in a condition of ease and vacancy, O let me not pervert it into a life of Idleness and Sensuality, let me not be less, but better busied than other men. O never suffer me to incur the guilt or reproach of being more remiss or indifferent in my intercourse with Thee, than others are of their traffique with the World, of having less care of my own and other mens immortal souls, than they have of their corruptible bodies; but make me so industriously to husband every minute of that precious Time thou lendest me here, as may
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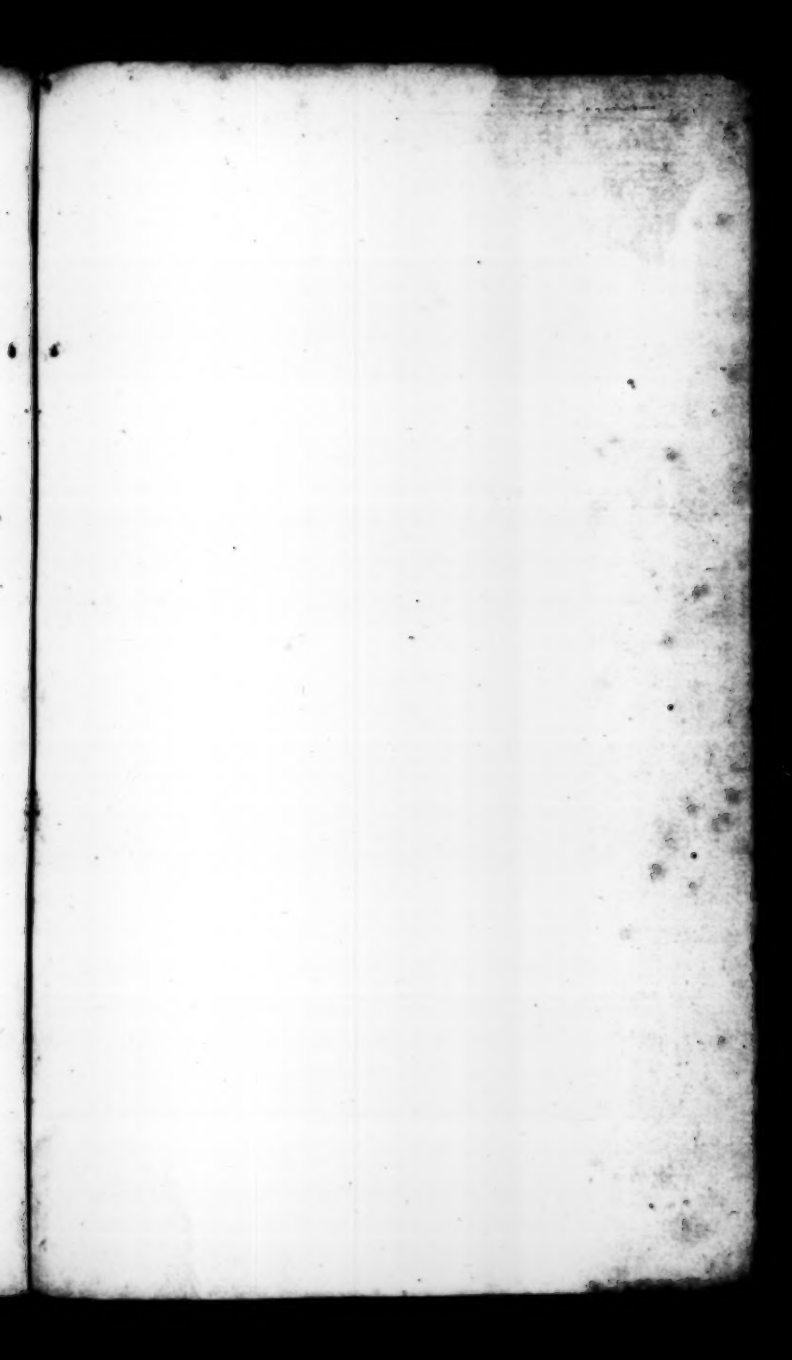
be in order to a blessed Eternity both of my self, and as many more as thou shalt put within my reach. O let not any persons ever have cause to accuse their relation to me, for betraying them to Sin here, or Misery hereafter; but grant that all that are under my care or power, may receive such wholsom influence from me, as may nourish all Christian Practice among them; And, Lord, grant that my Example may be such to all, that I never prove to any an occasion of Falling: Let me never contribute to that power and empire which Vice has gotten in the world, but with a steady courage oppose all Impiety, how customary or successful soever; Let me think nothing Honourable, but what bears Thy stamp and impress on it, but engage, and animate, and inflame my benumm'd breast, to the most eager and vigorous endeavour of recovering discountenanced Virtue to some esteem and reputation among men. And, O Lord, grant that by an assiduous Practice of all Duty, I may arrive to such a gust and relish of it, as may utterly supplant any sensual delights in my own heart, and may also qualifie me experimentally to assure others how sweet the Lord is, that I may be an effectual (though unworthy) Instrument in thy hand of drawing many to the Obedience of Christ, and that renouncing all the vain torturing Ambitions of this World, I may aspire to no other honour but that of being approved

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by Thee as a good and faithful Servant; that by thy mercy having my Infirmities covered, and my Sincerity accepted, I may at last be admitted into the Joy of my Lord, through the merits of Jesus Christ my blessed Saviour and Mediatour. *Amen.*

For more particular Concernments, the Reader may be referred to the Devotions at the end of [The Whole Duty of Man] in 12^o, sold by T. Garthwait.

FINIS.



166 PRIVATE DEVOTIONS.

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